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First edition c. 1530

Holbeck & Lang

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1490.c.93.







# *The Knowledge of Things Unknown :*

Shewing the Effects of the PLANETS  
and other Astronomical Constellations.

With the Strange Events that befall Men,  
Women, and Children, born under them.

Together with the Husbandman's Practice : Or,  
Prognostication for ever ; as teach *Albert, Alkind,*  
and *Ptolomy.*

With the Shepherd's Prognostication for the Wea-  
ther, and *Pythagoras* his Wheel of Fortune.



Printed for the Booksellers of *London* and *West-*  
*minster,* 1729.







## The TABLE to the *First Part*.

1	<i>THE Book of Knowledge for the Benefit of all People, and of the Nativity of our Lord, falling on any of the 7 Days in the Week, hereby shewing the Disposition of the Year</i>	Fol. 1
2	<i>Of the Birth of Children in the Days of the Week</i>	2
3	<i>The Nature and Disposition of the Moon in the Birth of Children</i>	3
4	<i>Of Saturn, and his Disposition</i>	12
5	<i>What the Thunder signifieth in every Month of the Year</i>	13
6	<i>Of the 'good Day for Bleeding, and ill Days for any Work</i>	15
7	<i>To know how a Man shall keep himself in Health</i>	16
8	<i>The perillous Days of every Month</i>	16
9	<i>Ptolomy's Rules for the Zodiack</i>	18
10	<i>How the 12 Signs do rule the Parts of Man's Body</i>	20
11	<i>The Disposition of the Planets</i>	25
12	<i>The Condition of Man discovered by Creatures</i>	28
13	<i>The Disposition of the four Elements, and of the four Complexions</i>	29
14	<i>The four Prime Qualities</i>	30
15	<i>The Year divided; with the Knowledge of the State of Man's Body by Urine</i>	32
16	<i>An A, B, C, wherein you may know of what Planet a Man is born, his Fortune, and Time of Death</i>	36
17	<i>Another Alphabet for the same purpose</i>	37
18	<i>To know the Weather that shall be all the Year after the Moon's Change, by the Prime Days</i>	38

# The CONTENTS.

19	<i>A Rule to know upon what Letter, what Hour, and what Minute, as followeth</i>	ib.
20	<i>Of the most best and profitable Days that be in the Year to let Blood</i>	39
21	<i>The Nature of the Twelve Signs</i>	43
22	<i>The Anatomy of Man's Body, with the Number of the Bones, which are in all</i>	248
23	<i>The Use and Order of Phlebotomy; with the Names of the Veins, and where they rest</i>	46
24	<i>Of the Year, with the Growth of Things</i>	50
25	<i>The Change of Man Twelve Times, according to the Months</i>	51
26	<i>The Rutter of the Distances of Harbours and Havens in most Parts of the World, from one to another</i>	54
27	<i>Of the Axletree and the Poles</i>	57
28	<i>Of the Circles of the Sphere</i>	58
29	<i>The Reason why Five Parallel Circles are only in the Sphere</i>	59
30	<i>Of the Five greater Circles, of the Appearance and Non-appearance of them</i>	60
31	<i>Of the Bigness of the Five Parallel Circles</i>	62
32	<i>Of the Number of Parallels</i>	63
33	<i>Of the Order of the Five Parallel Circles</i>	ib.
34	<i>Of the Power of the Five Parallels</i>	64
35	<i>Of the Space between the Parallels</i>	ib.
36	<i>Of the Colours, Zodiack and Horizon</i>	65
37	<i>Of the Five Zones</i>	67
38	<i>Of the Meridian Circles</i>	68
39	<i>Of the Circle Galaxias</i>	ib.
40	<i>Of the Cælestial Signs, with their Stars</i>	69
41	<i>Of the Twelve Winds, with their Names and Properties</i>	71
42	<i>Strange Wonders, most worthy of Note</i>	73

# The CONTENTS.

## The TABLE to the Second Part.

<b>T</b>	<b>H</b>	<b>E</b>	<b>H</b>	<b>u</b>	<b>s</b>	<b>h</b>	<b>a</b>	<b>n</b>	<b>'</b>	<b>s</b>	<b>P</b>	<b>r</b>	<b>o</b>	<b>g</b>	<b>n</b>	<b>e</b>	<b>t</b>	<b>i</b>	<b>c</b>	<b>a</b>	<b>t</b>	<b>i</b>	<b>o</b>	<b>n</b>	<b>76</b>																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																														
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4	F	r	o	m	t	h	e	T	i	m	e	o	f	C	h	r	i	s	t	m	a	s	t	o	T	w	e	l	f	t	h	-	d	a	y																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																				</

# The CONTENTS.

25 Sundry Rules of excellent Use, and right necessary to be known of the Husbandman, and other Persons, of what Quality soever, as of Physick and Husbandry, thro' the Twelve Months of the Year	98
The Use of an Instrument to find the Hour of the Day	107
A Table shewing the Interest of any Sum of Money, from 1 Pound to 1000 Pound	111
Tables, shewing the Value of any Lease or Purchase, either at 5, 6, 8, or 10 Pounds in a Hundred	115
Of the Distances, Magnitudes, Motions and Situations of the Planets and fixed Stars	114
1 Of the Heaven of the fixed Stars	ib.
2 Of the Heaven of Saturn	118
3 Of the Heaven of Jupiter	ib.
4 Of the Heaven of Mars	ib.
5 Of the Heaven of the Sun	119
6 Of the Heaven of Venus	ib.
7 Of the Heaven of Mercury	ib.
8 Of the Heaven of the Moon	118
A Table of the Kings Reigns, their Beginning, Ending, and Continuance	ib.
How to make all manner of Bills, Bonds, Leases, Indentures, Receipts, Wills, &c.	120

## The TABLE to the Third Part.

THE Shepherd's perpetual Prognostication for the Weather; foretelling the Signs of Rain, Wind, fair Weather, hot Weather, of cold and frosty Weather, of Snow, of Plenty and Abundance; of Dearth and Want of Corn and Food	129
2 A brief Description of all the Members of the Body, with their Signification	134
3 Of the Signification of Moles	144
4 A Description of the Wheel of Fortune	148



The





# The Book of Knowledge :

Both Necessary and Useful for the Benefit  
of all People.

## Sunday.

**I**F the Nativity of our Lord come on *Sunday*, Winter shall be good, the Spring windy, sweet and hot, Vintage flourishing, Oxen and Sheep multiplied, Honey and Milk plentiful; Peace and Accord in the Land; yea, all the *Sundays* in the Year profitable; they that be born shall be strong, great and shining; and he that flieth shall be found.

## Monday.

**I**F it fall on a *Monday*, Winter shall be indifferent, Summer dry, or clean contrary; so that if it be rainy and tempestuous, Vintage shall be doubtful; in each *Monday* of the said Year, to enterprize any thing, it shall be prosperous and strong; who that flieth shall be found; Theft done shall be proved, and he that falleth into his Bed shall soon recover.

## Tuesday.

**I**F it come on *Tuesday*, Winter shall be good, the Spring windy, Summer fruitful, Vintage laboursome; Women die, and Ships perish on the Sea; in each *Tuesday* of the Year to begin a work, it will prosper; he that is born shall be strong and covetous; Dreams pertain to Age; he that flieth shall be found, Theft done shall be proved.

## Wednesdays.

*Wednesday.*

**I**F it come on the *Wednesday*, Winter shall be sharp and hard, the Spring windy and evil, Summer good, Vintage plentiful, good Wit easily found, young Men die, Honey sparing, Men desire to travel, and Shipmen sail with great Hazard that Year. In each *Wednesday* to begin a Work is good.

*Thursday.*

**I**F it come on *Thursday*, Winter shall be good, the Spring windy, Summer fruitful, Vintage plentiful; Kings and Princes in Hazard. And in each *Thursday* to begin a new Work prosperous; he that is born shall be fair of Speech, and worshipful; he that sleeth shall soon be found; Theft done by Women shall soon be proved; he that falleth in his Bed shall soon recover.

*Friday.*

**I**F it come on *Friday*, Winter shall be marvellous, the Spring windy and good; Summer dry, Vintage plenteous, there shall be Trouble of the Air; Sheep and Bees perish; Oats dear; in each *Friday* to begin a Work it shall prosper; he that is born shall be profitable and lecherous; he that sleeth shall soon be found: Theft done by a Child shall be proved.

*Saturday.*

**I**F it come on the *Saturday*, Winter shall be dark, Snow great, Fruit plenteous, the Spring windy, Summer evil, Vintage sparing in many Places; Oats shall be dear; Men wax sick, and Bees die. In no *Saturday* to begin a Work shall be good, except the Course of the Moon after it; Theft done shall be found; he that sleeth shall turn again to his own. Those that are sick shall long wail, and underneath they shall escape Death.





2. *Of the Birth of Children in the Days of the Week.*

**O**N the *Sunday* who that is born, shall be great and shining. Who that is born on the *Monday* shall prosper, if he begin a Work on that Day. Who is born on the *Tuesday*, shall be coverous, and perish with Iron, and hardly come to the last Age; and to begin all things is good. He that is born on *Wednesday*, shall lightly learn Words. He that is born on *Thursday*, shall be itable and worshipsful; and to begin all things is good. He that is born on a *Friday*, shall be of long Life and lecherous; and to begin all Things is good. He that is born on the *Saturday*, shall seldom be profitable; but if the Course of the Moon bring it hitherto.

3. *Of the Nature and Disposition of the Moon in the Birth of Children.*

*The First Day Adam created.*

**I**N the 1st Day of the Moon *Adam* was made; to do all Things is profitable; and that thou seeest in thy Sleep shall be well, and turn into Joy. If thou seemest to be overcome, nevertheless thou shalt overcome. A Child that is born shall soon increase, and be of long Life and Rich. He that falleth sick, shall long wail, and suffer a long Sicknesse. It is good to let a little Blood.

*The Second Day Eve made.*

**I**N the 2d. Day of the Moon *Eve* was made; to do an Errand is good; to enterprize any Thing is profitable; as to buy and sell, and fly into a Ship to make away; and to sow Seeds. Theft done shall soon be found. Whatsoever thou shalt see in Sleep, sudden Effect it shall have, whether it be good or Evil. To let Blood is good. A Child that is born shall soon wax, and he shall be a Lecherer, and if a Woman, prove a Strumpet.

*The Third Day Cain was born.*

**I**N the 3d Day of the Moon Cain was born: Abstain from doing of any Thing, except thou wouldst not have it prosper: Draw up Ropes in the Yard and the Field. Theft done shall soon be found. Whatsoever thou seest in thy Sleep is naught: The Man Child shall grow for the Time, but die young: A Sick Man that falleth in his Bed, shall travail, and not escape. To let Blood is good.

*The Fourth Day Abel was born.*

**I**N the 4th Day of the Moon Abel was born: Whatsoever thou doest is good in each Travel. The Dream thou seest hath Effect, hope in God, and Counsel good. A Child that is born shall be a good Creature, and much praised. A Man that falleth Sick, either soon shall be healed, or soon shall die. It is good to let Blood.

*The Fifth Day no Sacrament.*

**I**N the 5th Day of the Moon do nothing of Errand nor Work: To receive the Sacrament is dangerous. He that flieth shall be taken or kill'd. The Dream that thou shalt see shall be well. Beware that you reject no Counsel; a Child that is born shall die young: He that falleth in his Bed, soon shall die: To let blood is good.

*The Sixth Day send Children to School.*

**I**N the 6th Day of the Moon, to send Children to School is good, and use Hunting: The Dreams that thou shalt see, shall not come to pass; but beware thou say nought to any Man, nor discover thy Counsel: A Child born shall be of long Life and sickly; a sick Man underneath shall escape To let Blood is good.

*The Seventh Day Abel was slain.*

**I**N the 7th Day of the Moon Abel was slain: he that falleth sick shall die: He that is born shall

shall be of long Life; it is good to let Blood, and to take drink; a Dream that thou seest, long after shall be, Who that flieth soon shall be found, and Theft also; to buy Swine, to tame Beasts, to clip Hair, and to take all manner of nourishing, is good: A sick Man if he take Physick, he shall be heal'd.

*The Eighth Day good to do any thing.*

**A**ND in the 8<sup>th</sup> Day of the Moon, whatsoever thou wilt do is good; all things that thou wilt treat of, to go in Counsel: To buy Manciples and Beasts, to change Folds of Sheep, to lay Foundations, to sow Seeds, to go in a way; a Child that is born shall be sick and die young: But if he live, he shall be a Purchaser: A Dream shall be certain, and soon shall be: If thou seest sorry Things, turn them to the East: Tho' an old Man wax sick, he shall live; Theft done shall be found; to let Blood it becometh in the midst of the Day.

*The Ninth Day Lamech was born.*

**A**ND in the 9<sup>th</sup> Day of the Moon *Lamech* was born: To do all Things is profitable: What thing thou wilt enterprise shall come to good effect: A Dream that thou seest shall come in the Day following, or in the second Day; and thou shalt see a Sign in the East, and that shall appear in Sleep only, within 11 Days shall come to pass. A Child born, in all things shall be a Purchaser and good, and of long Life; a sick Man shall wax much and arise. Who shall be chased shall not be found; and who that is oppressed shall be comforted. Presume thou not to let Blood.

*The Tenth Day Noah was born.*

**A**ND in the 10<sup>th</sup> Day of the Moon was born the Patriarch *Noah*. Whatsoever thou wilt do shall pertain to Light: Dreams be in vain, and within four Days shall come without peril. A Child that

that is born shall see many Countries, and die old. Whatsoever is lost shall be hid: Who that is bound shall be unbound: Who that lieth, after shall be found: Who that falleth in Travail without Peril, shall be delivered: Who that falleth sick in his Bed, he shall long abide. To let Blood is good.

*The Eleventh Day Shem was born.*

**A**ND in the 11th Day of the Moon *Shem* was born; it is good to procure a Journey, to make a Wedding: A Dream within 4 Days fulfilled. A Child is born shall be of long life and religious, and he shall have a Sign lovely in the Forehead, or in the Mouth, or in the Eye; and in the latter Age he shall be made a better. A Wench shall have a Sign that she shall be learned with Wisdom. To travel is good, and to change Folds of Sheep from place to place. He that is sick, if long sick, shall be healed. Each Day to let Blood is good.

*The Twelfth Day Canaan born.*

**A**ND in the 12th Day of the Moon was born *Canaan*, the Son of *Cham*: Nothing thou shalt begin, for it is a grievous Day. A Dream shall be certain, and Joy to thee after: That thou seekest within nine Days shall be fulfilled. To wed and to do Errands is profitable: That is lost shall be found: A Child that is born shall be of long Life, angry and honest: A sick Man shall be grieved, and arise: Who that is taken shall be let go; Theft done shall be found: To let Blood at Even is good.

*The Thirteenth Day Noah planted Vines.*

**A**ND in the 13th Day of the Moon *Noah* planted Vines; so that to plant Vines, and to gather Grapes is good: After that thou wakest, thy Dream shall be, and within four Days come to Gladness, but take heed of Psalms and Orisons. A Child born shall come to Adversity, he shall be angry.



angry, and not long of Life. Who that is bound shall be loosed ; that is lost shall be found. Who that waxeth sick, long time shall travel, and seldom shall recover, but die. To wed a Wife is good ; and each Day let Blood.

*The Fourteenth Day Noah blessed all Things.*

**T**HE 14th Day of the Moon is a good Day and a glad ; Noah blessed all Things : Whatsoever thou wilt do, shall come to thee to good Purpose : A Dream within six Days shall be. To make Wedding is good, and to go in the way. Ask of thy Friend, or thine Enemy, and it shall be done to thee. A Child that is born shall be a Traytor : The sick Man shall be changed and rise, and healed by Medicine. To let Blood is good.

*The Fifteenth Day Confusion of Languages.*

**A**ND in the 15th Day of the Moon, Tongues were divided : Do no Work, begin no Work, for it is a grievous Day. A sick Man shall long travail, but he shall escape : A Dream that thou seest, nothing shall annoy, but come to good Event : A Child born shall die young ; that is lost shall be found. To let Blood is good.

*The Sixteenth Day Pythagoras was born.*

**A**ND in the 16th Day of the Moon Pythagoras was born, the Author of Philosophy : To buy and sell is good, and to tame Oxen and other Beasts : A Dream is not good, after long time it shall come and it shall be harmful : To take a Wife and make a Wedding is good ; Folds of Sheep from place to place to change is good ; a Child that is born shall be of long Life, but he shall be poor, forsworn and accused : A sick Man, if he Change his place, he shall live. To let Blood is good.

*The Seventeenth Day ill to be an Ambassador.*

**I**N the 17th Day of the Moon it is evil to do an Errand; a Dream that thou seest, after long time shall be, or within 30 Days; a Child that is born shall be silly; he that is much sick shall be grieved, and arise; he that is lost shall be found; to send Children to School, to be wedded, to make Medicine, and to take it, is good; but not to let Blood.

*The 18th Day good to enterprize any Thing.*

**A**ND in the 18th day of the Moon it is good for all things to be done, namely, to begin Houses, and to set Children to School: Dreams are good, and shall be done within 20 days; who that Sicknes hath shall soon rise, or long be sick, and then recover; Theft shall be found; a Manchild now born, shall be valiant and eloquent, proud, unpeaceable, and not long of Life; a Maidchild then born, shall be chaste, laborious, serviceable, and better in her latter Age; they shall both be marked about the Knees. Not so hardy be thou as to let Blood this Day.

*The 19th Day, a Day indifferent.*

**I**N the 19th Day of the Moon it is indifferent to begin any thing; Dreams shall come within 20 days; who that hath Sicknes shall soon rise if he take Medicine: Theft done shall not be found; a Man-child then born, shall be true, wise, ever waxing better and better in great Worship, and have a Mark in the Brow; a Maid-child then born, shall then be right sick, yet wedded to one Man. That Day is good to Bleed.

*The 20th Day Isaac blessed his Son.*

**A**ND the 20th Day of the Moon Isaac blessed his Son; whatsoever thou wilt do is good; a Dream that thou seest shall appear, but tell it to no Man; to make a Wedding is good; to buy a Servant, to build Houses, to change Folds of Sheep from place to

to place; to tame Beasts, and to sow Seeds is good; a Child that is born shall be a Fighter, and he shall have Money arriving; that is lost shall be found: To change Bees is good: A sick Man shall long wail, or soon arise; to let Blood at Even is good.

*The 21st Day Saul was born.*

**I**N the 21st Day of the Moon *Saul* was born, first K. of the *Jews*. A Dream is true and will come to pass within 4 Days: A Child that is born shall find much evil, he shall be a Thief and witty, or a Traytor and rebellious: *Esau* took the last Blessing of his Father: It is good to heal Swine and other Beasts: It behoveth to abstain from gaming: To go in the way is good: A sick Man shall arise: Theft shall be found: Let no Blood neither Day nor Night.

*The 22d Day Joseph was born.*

**I**N the 22d Day of the Moon *Joseph* was born, it is a Day of Holiness: If thou doest any Errand, thou shalt find it grievous: Dreams shall be certain, and shall come to Joy: A Child born in all Days shall be a Purchaser, merry, fair and religious: A sick Man both late is confirmed and healed: Bees to change from place to place is good, and to let Blood all day is good.

*The 23d Day Benjamin was born.*

**I**N the 23d Day of the Moon *Benjamin* was born: Son of the right side, the East of the Patriarch *Jacob*: Whatsoever thou wilt do is good: A Dream that thou seest shall turn to Joy, and nothing shall trouble thee, and other while it was wont to fall within 8 Days: To take a Wife is good, to make Wedding, to lay Foundations, to open new Earth, and to tame Beasts is good: A Child born shall be an Outcast, and many Adventures he shall have, and in Sins he shall die; a sick Man shall arise: It is good to let Blood.

*The*



*The 24th Day Goliath was born.*

**I**N the 24th Day of the Moon *Goliath* was born. A Dream that thou seeft, signifieth thy Health, and nothing shall annoy, A Child born shall be sudden in his Actions, and do wonderful Things; A sick Man shall languish and be healed; to let Blood before their Hour is good.

*The 25th Day the Plagues of Egypt.*

**I**N the 25th Day of the Moon our Lord sent Signs into *Egypt* by *Moses*, and each Day he passed the Red Sea. He that taketh the Sacrament, shall die a perillous Death. Fear is threatned. The Dream signifieth hard things, and within 10 Days, it was wont to come early, then bow thy Head to the East A Child born shall be an evil Man, many Perils he shall suffer. A sick Man shall sustain Injury, and unearh shall escape. It is good to let Blood.

*The 26th Day Moses dried the Red-Sea.*

**I**N the 26th Day of the Moon *Moses* dried the Red Sea. In that Day *Jonathan* the Son of *Saul* was born, and *Saul* died with his Sons; thou shalt begin nothing. The Dream shall be certain, and turned into Joy. Pilgrims must beware of Spies and Enemies. A Child born shall be full lovely, but neither rich nor poor. A sick Man shall travail and arise. If he have a Dropsie he shall die. To let Blood a little is needful.

*The 27th Day Manna sent.*

**I**N the 27th Day of the Moon, our Lord rained *Manna* to the Children of *Israel*; whatsoever thou wilt do is good; use Diligence; a Dream that thou seeft shall come either to Good or Evil. A Child born shall be long of Life, and most Loved, and if a Man, neither rich nor poor: A sick Man shall rise to Life, he shall be holden in much Languor, but shall be healed: Folds of Sheep, to change from place to  
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place is good. To let Blood in the Evening is good.

*The 28th Day good to pitch Tents.*

**I**N the 28th day of the Moon, War may begin, and Tabernacles fixed in the Desert; whatever thou wilt do is good. A Dream that thou seest shall turn into Joy; a Child born shall be much Loved; he shall be holden in Sicknes; a sick Man that falleth in Infirmary, soon shall be saved; to let Blood in the Even is good.

*The 29th Day the Jews go into Canaan.*

**I**N the 29th Day of the Moon the Jews went into the Land of Canaan; Herod, the King cut off the Childrens Heads; begin nothing; the Dream shall be certain and good, gladness and Joy signifieth; an Errand begun, is good to fulfil; to take a Wife is good, but yet make no Dowes nor Testaments; a Child born shall be of long Life, wise, holy, and meek. To fish and hunt is good; a sick Man shall not be grievously Sick, but escape; it is good to let Blood.

*The 30th Day Samuel born.*

**A**ND in the 30th day of the Moon, Samuel the Prophet was born; whatsoever thou wilt do is good; a Dream that appeareth in thee, certain, and within two Days thou shalt see, and thou shalt find a red Sign in the East within 9 days; a Child born shall be of long Life, and profitable, and well measured in each thin; a sick Man shall nigh come to Death; in no manner let Blood; these and many other pertain to Men, as the course of the Moon followeth.

4. *Of Saturn and his Disposition.*

**S**aturn is the first Planet, and the wickedest, and he beginneth the Zodiack but once in 30 years, reigneth in each Sign 2 years and a half, which is in the 6 Signs 15 years, and in all the 12 Signs 30 years

years; and also there are 12 Signs in the Zodiack, so are there 12 Months in the Year, each Sign to his Month; wherefore be ware before, and look where Saturn is in 3 Winter Signs, that is to say, *Capricorn*, *Aquaries*, and *Pisces*, and all these 7 years and a half shall be scarceness and want of Corn, Fruit, Beasts, and all other Things; for in 3 Years Signs he hath might and most power to fulfill his Malice, if he be not hindred by Neighbourhood of any good Planet.

5. *What Thunder signifieth every Month of the Year.*

**T**Hunder in *January*, signifieth the same Year great Winds, plentiful of Corn and Cattle, peradventure. Thunder in *February*, signifieth that same Year many rich Men shall die in great sickness. Thunder in *March*, signifieth that same Year great Winds, Plenty of Corn, and debate amongst People. Thunder in *April*, signifieth that same Year to be fruitful and merry, with the Death of wicked Men. Thunder in *May*, signifieth that year, need, scarceness, and dearth of Corn, and great hunger. Thunder in *June*, signifieth that same year, that Wood shall be overthrown with Winds, and great raging shall be of Lions and Wolves, and so like of other harmfull Beasts. Thunder in *July*, signifieth the same year shall be good Corn, and loss of Beasts; that is to say, their Strength shall perish. Thunder in *August*, signifieth the same year sorrow, wailing of many, for many shall be sick. Thunder in *September*, signifieth the same year great Wind, plenty of Corn, and much falling out between Man and Man. Thunder in *October*, signifieth the same year great Wind, and scantness of Corn, Fruits and Trees. Thunder in *November*, signifieth that same year to be fruitful and merry, and cheapness of Corn. Thunder in *December*, signifieth that same year cheapness of Corn and Wheat, with Peace and Accord among the People.

6. Of

Of good Days for Bleeding; and ill Days for any Work.

IN every Month be two evil Days, one in waxing of the Moon, and another in the Waining: The Kalendar sheweth them in their Hours openly enough; in the which Days if any one take Sicknes, or begin any new thing, it is great Grace if ever it fare well, or come to good ends. And there are 50 *Canicular*, or *Dog-days*; that is to say, from the 15th Kalendar of *August*, to the Nones of *September*; in which Days it is forbidden by Astronomy to all manner of People to let Blood, or take Physick; yea, it is good to abstain from Women; for why, all that time reigneth a Star that is called *Canicula Canis*, in Latin; a *Hound* in English: Now the aforesaid Star, *Canicula*, the aforesaid 50 Days, called *Canicular Days*, and biting as a Bitch; for the kind of the Star *Canicula*, is broiling and burning as Fire, and biting as a Bitch-Whelp; that time the Heat of the Sun, and of the Star, is so fervent and violent, that Mens Bodies at Mid-night, sweat as at Mid day, and swelleth lightly, bloweth and brenneth; and if they can be hurt, they be more sick than at any other time, very near dead. In these days all venomous Serpents creep, fly, and gender, and so they overset hugely the Air, in feeding of their kind, so that many Men are dead thereby; in these times a Fire is good night and day, and wholesome: seeth your Meats, and take heed of feeding violently.

And from the Eighteenth Kalendar of *October*, to the seventeenth Kalendar of *November*, look thou take no cold; for then the pores of Man, of Earth, and of all Things else settle, and they may not open again till the seventh Kalendar of *April*; Wherefore it is less harm for thee to take cold at *Christmas*, than at this time.

J. To



7. To know how a Man shall keep himself in Health.

**I**F you will keep the Body long in Health, fly Anger, Wrath and Envy, and give thee to Mirth in measure; travel sadly, so that thou sweat not too much in the Summer, and namely the *Canicular Days*; fly all manner of strong Drinks and hot Spices, brenning Meats, especially their excess; fast not too long at Morn; sup not too late at Night; eat not too hastily, nor overmuch at once; and that that thou eatest chew it well; every time that thou eatest, rest a little after; sleep not after Dinner, except in *May, June, July, and August*; and yet the less that thou sleepest then, the better it is; to sleep well in the waxing of the Night, and be early up in the Morning, is the better; and every Day beware of Mists, that none enter into thee Fasting, for thereof cometh great Pestilences and Heat; and in great cold and pestilences eat much Garlick every Day, with nine Saffron Chieves, and it will do thee much good; eat enough in Winter, and the Spring, but little in Summer; look thy Meat be well seasoned; in Harvest beware of Fruit, for they are not good, except they be given thee for Medicine: Of all manner of Meats, sodden is the best; eat not too many hot Spices, nor eat but little at once, for better it were to eat Seven times in a day, than once thy fill; Flesh is more nourishing than Fish; eat not too much four Meats, nor Salt, for they will make thy bones sore; look thy Drink be not too new, nor too old: Sweet powdered Meats be most wholesome; of all Things, take measure, and more, for in Measure rests Vertue.

8. The Perillous Days of every Month.

**I**N the change of every Moon be two Days, in the which, what thing soever is begun, late, or ever,

ever, it shall come to no good end, and the days be full perillous for many Things.

In *January*, when the Moon is 3 or 4 days old. In *February*, 5 or 7. In *March*, 6 or 7. In *April*, 5 or 8. In *May*, 8 or 9. In *June*, 5 or 15. In *July*, 3 or 13. In *August*, 8 or 13. In *September*, 8 or 3. In *October*, 5 or 12. In *November*, 3 or 9. In *December*, 3 or 13.

Astronomers say, That Six Days in the Year are perillous of Death; and therefore they forbid Men to let Blood on them, or take any Drink; that is to say,

The third Day of the Month of *January*.

The first Day of the Month of *July*.

The second Day of the Month of *October*.

The last Day of the Month of *April*.

The first Day of the Month of *August*.

The last Day going out of *December*.

These six Days with great diligence ought so to be kept, but namely the latter three, for all the Veins are then full. For then, whether Man or Beast be knit in them, within seven Days, or certainly within 14 Days, he shall die. And if they take any Drinks, within 15 Days they shall die; and if they eat any Goose in these 3 Days within 40 Days they shall die: And if any Child be born in these 3 latter Days, it shall die a wicked Death.

Astronomers and Astrologers say, That in the beginning of *March*, the 7th Night, or the 14th Day, let thee Blood of the Right Arm, and in the beginning of *April*, the 11th Day of the Left Arm; and in the end of *May*, 3d or 5th Day, on whether Arm thou wilt: And thus of all that Year thou shalt orderly be kept from the Fever, the falling Gour, the lister Gour, and loss of thy Sight.

## 9. Ptolomeus's Rule for the Zodiack.

**E** Ach Man's Body is ruled by a certain Sign of the Zodiack.

**V**Wherefore (as saith *Ptolomeus*) if thou be sick in any Limb, do not medicine unto that Limb, for it shall rather hinder than further. And namely, by Blood-letting at that time. Thus shalt thou know how the Signs reign in our Limbs.

## 10. Of the Twelve Signs.



**A**ries, or the Ram, governeth the Head.

The Bull reigneth in the Neck, and in the Throat.

Gemini, or the Twins, rule the Shoulders, and Arms, and Hands; and these Three are Signs of the Spring.

Cancer, or the Crab, commandeth the Stomach, Limbs, Arteries, Milt, Liver and Gall.

The Lion reigneth in the Back, Sides, Bones, Sinews, and Grifles.

Virgo, or the Maid, guideth the VVomb, Midriff, and Guts. Also she reigneth otherwhile in the Stomach, Liver, Gall, and Milt, and other nutriff Limbs beneath the Midriff; and these Three are the Signs of Summer.

Libra, or the Ballance, holdeth the Navel, the Reins, and lower Parts of the VVomb.

The Scorpion keepeth the Bladder, the Buttocks, and other Privacies of Man or VVoman.

The Sagittary dwelleth in the Thighs and Buttocks; and these Three are Signs of Harvest.

The Capricorn reigneth in the Knees.

The Aquary, governeth the Legs and Ankles.

The Fish directeth the Feet, and these Three be the Signs of VVinter.

Saturn,



*S* *Aturn, Jupiter, Mars, Sol, Venus, Mercury,*  
*Luna.*

*The Disposition of the Planets.*

*Saturnus* is the Cause of death, dearth and peace.

*Jupiter* is the cause of long Peace, Rest, and ver-  
tuous Living.

*Mars* is the Cause of Driness, Debate and War.

*Sol* is the Cause of Life, Health, and Waxings.

*Venus* is the Cause of lusty Love and Letchery.

*Mercury* is the Cause of much Speech, Mer-  
chandize and Flights. *Luna* is the Cause of Moist-  
ness, great Waters, and violent Floods.

*Saturnus's* hour is good and strong to do all  
things that asketh Strength only, and to nought  
else, safe to Battle; for it is wondrous Evil. That  
Man or Woman that hath the Star *Saturn* to his  
Planet, he is melancholly, black, and goeth swiftly;  
he hath a void Heart, wicked, and bitter as Worm-  
wood; he will lightly be wrath; he is quarrel-  
some, witty, coverous and ireful, he eateth hastily,  
and is false, and inclining to lye, with shining  
Eyes as a Cat; he hath in his Forehead a mark or  
wound of fire; he is poor, and his cloaths are  
rent unto a time. And thus he hath open Signs,  
and all his coverous is by other Mens Possession,  
and not by his own.

*Jupiter's* hour is good in all things, namely, Peace,  
Love, Accord: Who that hath this Star to his Pla-  
net, he is sanguine, ruddy, and goeth a large  
Pace, neither too swift, nor too soft; his Stature  
is loving and shining; he hath a fair Visage,  
lovely Resemblance, red Lips, fair Hair, broad  
Face, good Brows; his Gloaths are good and  
strong; he is sweet, peaceable and soft.

*Mars's* hour is evil, and better by night than by  
day; for it is masculine on the night, and feminine

on the day ; it is good to do any thing, but with great strength ; by night it is good to enter Battle, and also by day, but not so much good as by night. Who that hath this Star to his Planet, his making is of good Defence, and oftentimes his Face is red with Blood ; his Face is small and subtil, and laughing, he hath Eyes as a Cat ; and all the days of his Life, he will accuse many Men of Evil ; he hath a wound of a Sword in his Face ; he is most chole-  
rick. And thus he hath open Signs.

*Sol's* hour is the worst of all other hours : No Man in this hour may do his will, save Kings and Lords, and that with great strength ; who so in this hour entereth Battle, he shall be dead there. Who that hath this Star to his Planet, he hath sharp Eyes, great Speech, and wicked Thoughts in his Heart, he is wicked and avaritious, neither white nor black, but betwixt both ; he hath a mark in his Face, or a wound, and hath a wound in his Body of fire, and he is right wicked and grudging in his Deeds.

*Venus's* hour is good in all Things, and it is better on night than on day ; ever till mid-day, at mid-day it is not good, for the *Sun* covereth it. On *Sunday*, the ninth hour is *Venus's* hour, sue not then to any Lord or Potentate, for if thou do, thou shalt find him wrath. Who that hath this Star to his Planet, namely, if he be born by night in *Venus's* hour, he is white, and hath a round Face, little Forehead, round Beard, he hath a middle Nose, and hairy Eyes, he is laughing and litigious, and hath a mark on his Face ; his making is fair and plain, and oft-times his nether Lip is greater than the upper. And who that is born under *Venus* when she is in full power, he hath a sharp Nose, and somewhat crooked, fair Hair, soft Eyes,  
oft

oft tuning Water, he is a Singer, he longeth after Games, and loveth them well.

*Mercury's* hour, from the beginning to the middle, is good in all things, and from the middle to the end is hard; and it is not much better on night than on day, and each time of the night and day he standeth before the *Sun*, or behind; therefore he hath his Power much more by night than by day; from morn, till the fifth hour of the day he hath his hour, and from thence to midnight he hath no Power. Who then hath this Star to his Planet, he hath a sharp Stature, and a sharp long Face, long Eyes, long Nose, great Hairs on his Eyes, and thick, narrow Forehead, long Beard, thin Hair, long Arms, long Fingers, long Feet, long Head; he is meek and lovely, he will do each thing to certain space, he is more white than black, and oft-times right white, and he hath great Shoulders. And who is born more *Mercurius*, when he is not in his full Power, that is to say, from the first hour of the day to the ninth, he is black and dry, he hath crouded teeth and sharp, he hath a wound in his Body with Fire, he is scourged with Wands, or smitten with a Sword, and Men speak evil of him for Lying and Manslaughter.

The *Moon's* hour is right good, and right evil; from the fourth day to the seventeenth it is good, namely, as to those that are born in it; and from the seventeenth day to the twentieth, it is somewhat good, but not so good; and from the twentieth day, to the seven and twentieth day, it is evil, namely, to all those who are born in it. Who so hath that Star to his Planet, and is born thereunder, when it is in full Power, he hath a plain and pale Face, sometime quarrelling, and doth his will to Men; he hath a seemly semblance, and he is

rich, and he hath mean Stature, neither too long nor too short ; he hath strait Lips and hollow Eyes. Who that is born under this Star, when it is not in full Power, he hath a strait Face and dry, and is malicious, he hath little Teeth, *Abulgnie*, that is to say, a white streak in the Ear.

*The Condition of Man discovered by Creatures.*

- 1 **N**aturally a Man is hairy as the Lion.
- 2 Strong and Worthy as the Ox.
- 3 Large and Liberal as the Cock.
- 4 Avaritious as the Dog.
- 5 Hardy and Swift as the Hart.
- 6 Debonair and True as the Turtle-Dove.
- 7 Malicious as the Leopard.
- 8 Gentle and Tame as the Dove.
- 9 Crafty and Guileful as the Fox.
- 10 Simple and Mild as the Lamb.
- 11 Shrewd as the Ape.
- 12 Light as the Horse.
- 13 Soft and Pitiful as the Bear.
- 14 Dear and Precious as the Elephant.
- 15 Good and Wholesome as the Unicorn.
- 16 Vile and Slothful as the Ass.
- 17 Fair and Proud as the Peacock.
- 18 Gluttenous as a Wolf.
- 19 Envious as the Bitch.
- 20 Rebel and Inobedient as the Nightingale.
- 21 Humble as the Pigeon.
- 22 Fell and Foolish as the Ostridge.
- 23 Provident as the Pismire.
- 24 Dissolute and Vagabond as the Goat.
- 25 Spireful as the Pheasant.
- 26 Soft and Meek as the Chicken.
- 27 Moveable and Varying as the Fish.
- 28 Lecherous as the Bear.
- 29 Strong and Puissant as a Camel.
- 30 Traiterous



- 30 Traiterous as Mule.  
 31 Advis'd as a Mouse.  
 32 Reasonable as an Angel.

And therefore he is called the Little World, or else he is called All-Creatures, for he doth take part of all.

13. The Description of the Four Elements, and of the Four Complexions; with the Four Seasons of the Year, and the Twelve Signs for each Month.



**I**N each Man and Woman reigneth the Planets in every Sign of the Zodiack, and every prime Quality, and every Element, and every Complexion; but not in every one alike; for in some reigneth one more, and in some reigneth another; and therefore Men be of divers Manners, as shall be made more appatent.



14. *Of the Four Prime Qualities.*

**F**OUR Prime Qualities there be ; that is to say, Coldness, Heat, Driness, and Moisture, which be Contraries, and therefore they may not come nigh together without a mean ; for the hotness on the one side bindeth them together, and coldness on the other side. Also hotness and coldness are two contraries, and therefore they may not come nigh together without a mean ; for the moistness on the one side bindeth them together, and driness on the other. Moistness is cause of every thick substance, and of every sweet taste : and there again, driness is the cause of every thin substance, and of every sour stinking taste ; and also hotness is the cause of every red colour, and large quantity ; there again, coldness is cause of every white colour, and little quantity. These four prime Qualities in their Combination, make the four Elements ; Air, moist and hot ; the Fire, hot and dry ; the Earth, dry and cold ; the Water, cold and moist. The Air and Earth are two contraries, and therefore they may not come nigh together ; but as the Fire binds them on the one side, and Water on the other side. Also Fire and Water are two contraries, and therefore they may not come nigh together ; but as the Air between them binds on the one side, and the Earth on the other side. The Fire is sharp, subtile, and moveable ; the Air subtile, moveable, corpulent and dull ; the Earth is corpulent and thick ; the Water is moveable, corpulent and dull. The Earth is corpulent, dull and immoveable. In the Heart of the Earth is the Center of the World ; that is to say, the midst point, and in every Center is Hell. And there again, about the Fire are the Stars, and about them is Heaven Crystalline ; that is to say, Waters of all Bliss, departed in nine Orders,

ders of Angels; then is Heaven in the highest Rooms and largest. And there again is Hell in the lowest, narrowest, and straitest place.

Right as there be four Elements, so there be four Complexions, according in all manner of Qualities to these four Elements.

The first Sanguine, that is to say, Blood gendered in the Liver, Limbs, and like to the Air.

The second is **Choler**, gendered in the Gall, and like thereto, and it is according to the Fire.

The third is Melancholly, gendered in the Melt, and like to the Dregs of Blood, and it accordeth to the Earth.

The fourth is **Flegm**, gendered in the Lungs, like to Gall, and accordeth to the Water.

A Sanguine Man much may, and much coveteth, for he is most hot.

A Cholerick Man much coveteth, and little may, for he is hot and dry.

A Melancholy Man little may, and little coveteth, for he is dry and cold.

A Flegmatick Man little coveteth, and little may, for he is cold and moist.

A Sanguine Man is large, lovely, glad of cheer, laughing, and ruddy of colour, stedfast, fleshy, right hardy, mannerly, gentle, and well nourished.

A Cholerick Man is guileful, false, and wrathful, traiterous, and right hardy, small, dry, and black of colour.

A Melanchollious Man is envious, sorry, covetous, hard, false, guileful, dreadful, slothful, and clear of colour.

A Flegmatick Man is slumbry, sleepy, slow, slightful, rheumatick, dull, and hard of Wit, fat Visage and white of colour.

15. *The Year divided: With the Knowledge of the State of Man's Body by Urine.*

**I**N the Year be four Quarters, ruled by these four Complexions; that is to say, the *Spring*, *Summer*, *Harvest*, and *Winter*; *Spring* hath three Months; that is to say, *March*, *April*, *May*, and it is sanguine Complexion. *Summer* hath also three Months; that is to say, *June*, *July*, and *August*; and this Quarter is cholerick Complexion. *Harvest* hath also three Months; that is to say, *September*, *October*, *November*, and this Quarter is melancholious Complexion. *Winter* hath also three Months; that is to say, *December*, *January*, and *February*, and this Quarter is flegmatick Complexion.

Each Day also these four Complexions reign; that is to say, from three after midnight, to nine, reigneth Sanguine; and from nine after mid-day, reigneth Mellancholly; and from nine after mid-day, to three after midnight, reigneth Flegm.

Also in the four Quarters of the World, reigneth these four Complexions; that is to say, Sanguine in the East, Choler in the South, Melancholly in the West, and Flegm in the North.

Also the four Complexions reign in the four Ages of a Man; that is to say, Choler in Childhood, Sanguine in Manhood, Flegm in Age, and Melancholly in old Age. Childhood is from the Birth, to fourteen years full down; Manhood is from thence to thirty years of Age, and from thence to fifty years; and old Age from thence to fourscore years, and so forth to Death.

All these four Complexions reign in the four parts of man's body.

Choler reigneth in all the soulet limbs, from the breast upwards.

Sanguine

Sanguine reigneth in all small limbs, from the midriff to the weland.

And Flegm reigneth in all nourishing limbs, from the reins to the midriff.

And Melancholly reigneth in all limbs, from the reins downward.

Wherefore every man's urine is cast in four; that is to say, corkil superface, midst of the ground, every part of the urine to his part of man's body; and therefore to four things in every urine we must take heed, that is to say, substance, quantity, colour, and the content. Three substances there are; that is to say, thick, thin, and middle.

Thick substance betokeneth very much moistness.

Thin substance betokeneth much driness.

A middle substance betokeneth temperance.

Also three quanties be in urine: that is to say, much, little, mean.

Much quantiry betokeneth great cold.

Little quantity betokeneth temperance.

Also take heed of the taste; whether it be sweet or not.

Sweet taste betokeneth health; and other taste betokeneth sickness.

Also in Urines be twenty colours, of the which the first ten betokeneth cold, and the other ten betoken heat.

The ten colours that betoken cold, are these:

The first is black, as dark cold; and cometh of livid going before.

The second is like to Lead, and these two betoken Mortification.

The third is white and clear as water.

The fourth is lactick, like to whey.

The fifth is carapose, like gray russet, or to camel's hair.

**The**

The sixth is yellow, like to fallow Leaves falling off Trees; and those four colours betoken indigestion.

The seventh is sub-pale, that is to say, not full pale.

The eighth pale, like to some sodden flesh.

The ninth is subitrine, that is to say, not full sitrine.

The tenth is sitrine, like to pomfiter, or to right yellow flowers.

And these four colours betoken digestion.

Now we have seen the colours which betoken cold, so we will see the other ten which betoken heat.

The first is subruse, that is to say, not full ruse.

The second ruse, like to fine Gold.

And those two colours betoken perfect digestion: So the Urine be the middle of Substance, middle of Quantity, sweet Taste, and without Contents.

The third is subruse, that is to say, full red.

The fourth is red like Saffron-diet.

The fifth is sub-rubicund, that is to say, not full rubicund.

The sixth is rubicund, like a strong flame of fire. And these four Colours betoken passing of Digestion.

The seventh *Ynoposa*, like to White-wine.

The eighth is *Kinanos*, like to rotten Blood.

And these two betoken adustion.

The ninth is green as the cole-stock.

The tenth is as black as clear Black-horn, and this Black cometh of a Green going before. And these two betoken adustion and death.

In Urine be eighteen Contents, that is to say, circle, ampul, grains, clouds, scum, matter, fatness,



ness, humours, blood, gravel, hairs, scalds, bran-  
crinodose, sperm, dust, esks sediment, or ypostas.

The circle sheweth all the qualities of the head.

Ampul, that is to say, Creme, sheweth also the  
Brain disturbed.

Grains betoken Rheum and Glut.

Clouds sheweth Vice in the small Limbs.

Scum, that is to say, foam, sheweth ventosis,  
and often the Jaundies.

Matter, that is to say, quiture, sheweth vice of  
the Reins, of the Bladder, or the Liver.

Fatness, as oil drops, sheweth the wasting and  
dissolution of the body, namely of the loins.

Humour, like gleet, or like dregs of blood, or  
rotten gall; it washeth vice in the midriff, or  
above, or beneath.

Blood sheweth vice of the liver, or of the reins,  
or of the bladder.

Gravel sheweth the stone.

Hairs sheweth the dissolution of the fatness of  
all the body, especially the reins.

Scaws and bran, sheweth the third spice of Fe-  
verick incurable.

Sperm, that is to say, Mankind sheweth too  
much lechery.

Dust, sheweth the gout, or a woman conceived;  
Eskes, the privy-hardness to be grieved.

Sedimen, that is to say, Clods in the ground of  
the urine, or breaking upward.

The circle, called Ipostas, that is to say, the  
ground, and it hath most signification of all, and  
namely of the lower Parts.

Of every Man's body be four principal Limbs;  
that is to say, soulet limbs, small limbs, nourish-  
ing limbs, and gendring limbs.

Soulet limbs be the brains, and all that are thereabout down to the weland.

Small limbs be the heart and the lungs, and all that be about them, betwixt the weland and the midriff.

Nourishing limbs be the liver, milt, gall, and guts, and all that be about them, betwixt the weland, and the midriff, and the reins.

Gendring limbs, be the Reins, Bladder, Privy-hardness, and the Limbs about from the Reins downward.

[19. *An A, B, C, whereby thou mayest know of what Planet every Man is born, his Fortune, and Time of Death.*

**A** E. 1. I. S. 1. B. K. 2. Q. R. 2. G. L. 3.  
 D. M. 4. C. D. 6. U. 2. T. 7. F. 8.  
 P. 1. X. 9. Divide this by 9 unto a Hundred, and if 1 or 8 be over, then the *Sun* is his Planet; if 2 or 9 be over, then *Venus* is his Planet; if 3 be over, then he is of *Mercury*; if 4 be over, then he is of the *Moon*; if 5 be over, then he is of *Saturn*; if 6 be over, then he is of *Jupiter*; if 7 be over, then he is of *Mars*.

*Adam 31. Aren 1. Aldon 25. Nufos 12.*  
*Benafter is in 9. Becus 9. David 9.*

Also here followeth another *A, B, C*, to know by, of what Sign in the Zodiack every Man is; that is to say, under what Sign he is born, and to which Sign he is most like. Also hereby thou may'st know his Fortune, and the moment in the which he will die. Also hereby thou may'st know thy Fortune, and the Fortune of many Things, as Towns, Cities, and Castles.

# The Book of Knowledge.

37

A 2. B 2. C 20. D 41. E 5. F 24. G.  
H 20. I 10. K 13. L 42. M 12. N  
O 21. P 21. Q 24. R 27. S 22. T  
V 13. X 20. Y 20. Z 7.

If thou wilt know by this *A, B, C*, any Man,  
as is said before, take his Name, and his Mother's  
Name: And also if thou wilt know of any Town  
by this *A, B, C*, as it is said before, then take  
that Town's Name, and the Name of the City  
*Jerusalem*, for that is the Mother of all Towns,  
and then account the Letters of the Names by the  
Number of this *A, B, C*, and when thou hast all  
done, divide this by 28, and if 1 or 2 be over,  
then that thou seek'st longeth to the *Weather*, and  
if 3 or 4 or 5 be over, then that which thou seek'st  
longeth to the *Bull*, and if 6 or 7 be over, then  
longeth it to the *Twins*; and if 8 or 9 be over,  
then longeth it to the *Crab*; and if 10, 11, or 12;  
then longeth it to the *Lion*; and if 13, 14, then  
longeth it to the *Virgin*; and if 15 or 16 be over,  
then longeth it to the *Balance*; and if 17, 18, or  
19, then longeth it to the *Sagittary*; and if 21, 22,  
or 23, then longeth it to the *Capricorn*; and if 24,  
or 25, then longeth it to the *Aquary*; and if 26;  
27, or 28, then longeth it to the *Fish*.

## Another Alphabet.

Divide any thing into Seven by the proper Name  
of the Letters, I will tell which of the seven  
it is, by the other Number divided by Nine:

A	3	G	2	N	25	T	2
B	4	H	5	O	12	U	23
C	2	I	3	P	13	X	98
D	2	K	5	Q	14	Y	56
E	2	L	6	R	8	Z	58
F	4	M	25	S	13		

18. To

18. To know the Weather what shall be all the Year, after the Change of every Moon, by the Prime Days.

**S**unday prime, dry Weather.  
 Monday prime, moist Weather.  
 Tuesday prime, cold and windy.  
 Wednesday prime, marvellous.  
 Thursday prime, fair and clear.  
 Friday prime, fair and foul.  
 Saturday prime, Rain.

19. A Rule to know upon what Letter, what Hour, what Minute, as followeth:

Prime upon Hours and Minutes.

A	29	9
B	4	5
C	13	1
D	20	18
E	28	21
F	12	4
G	13	40

**E**Vermore thus reigneth the Seven Planets: First reigneth Saturn, then Jupiter, then Mars, then Sol, then Venus, then Mercury, and then Luna. Saturn is Lord on Saturday, Jupiter is Lord on Thursday, Mars is Lord on Tuesday, Sol on Sunday, Venus on Friday, and Mercury on Wednesday, and Luna on Monday: Saturn, Jupiter, Mars, Sol, and Mercury, are Masculine, that is to say, Man-kind: Venus and Luna are feminine; that is to say, Womenkind: Saturn, Mars, and Luna, are evil Planets: Jupiter, Sol, and Venus, be good Planets: Mercury is changeable.

On

On *Saturday*, the first Hour after midnight, reigneth *Saturn*, the second hour *Jupiter*, the third hour *Mars*, the fourth hour *Sol*, the fifth hour *Venus*, the sixth hour *Mercury*, the seventh hour *Luna*.

And then again *Saturn* the eighth hour, and *Jupiter* the ninth hour, *Mars* the tenth hour, *Sol* the eleventh hour, *Venus* the twelfth hour, *Mercury* the thirteenth hour, and *Luna* the fourteenth hour.

Then again the third time, *Saturn* the fifteenth hour, *Jupiter* the sixteenth hour, *Mars* the seventeenth hour, *Sol* the eighteenth hour, *Venus* the nineteenth hour, *Mercury* the twentieth hour, and *Luna* the one and twentieth hour.

And again the fourth time, *Saturn* the 22d. hour, *Jupiter* the 23d. hour, *Mars* the 24th. hour; and then beginneth *Sol* in the hour after midnight on *Sunday*, *Venus* the second hour, *Mercury* the third hour, *Luna* the fourth hour, *Saturn* the fifth hour, and so forth hour by hour, and planet by planet, in order as they stand each, planet to his own day, reigneth evermore certainly the first hour, the eighth hour, the fifteenth hour, and the 22d. hour, and so fourth, every one after another; and next after that reigneth the planet that is next in order, as thus, *Saturn*, *Jupiter*, *Mars*, *Sol*, *Venus*, *Mercury* and *Luna*.

20. *Of the most best and profitablest Days that be in the Year to let Blood.*

IN the beginning of *March*, that is to say, the sixth and the tenth day, thou shalt draw out Blood out of thine Arm.

In the beginning of *April*, of the Left Arm, and that in the 11th day for thy sight. In the end of *May*, of which Arm thou wilt, and that against the Fever; and if thou so doest, neither thou



thou shalt lose thy Sight, nor thou shalt have no  
Fevers how long thou livest.

*Quod retinente vita & non sit Mortis imago  
Si semper fuerint vivens morietur & infra.*

	Good-hap	Mis-hap	Mis-hap
Best	1	13	
		14	24
	3	16	26
	4	17	23
Best	6	18	27
	11	8	10
		20	

Sorrow Death

*Est versper Esplaton Deam pulle Philosophie!*

Vita Vita	7	99	
	5	21	28
	9	22	29
	12	25	30
	15		
Vita		lof	lof

Heaviness

*Collige per numeros aliquid cupus esse phandre  
junga simulatum; feriaque diem.*

A	3	K	15	R	4
B	6	L	21	S	29
C	12	M	10	T	28
D	20	N	22	V	4
E	26	O	29	X	3
F	25	P	14	Y	6
G	3	Q	16	Z	9
Sunday		13	Thursday		11
Monday		18	Friday		15
Tuesday		15	Saturday		26
Wednesday		25			

Thus endeth the Sphere of Platon.

Whosoever

no **W**Hosoever on the Seventh day of *March* is let Blood in the Right Arm, and on the Eleventh day of *April* in the Left Arm, he shall not lose the Sight of his Eyes.

In the Four or five last days of *May*, if both Arms be let Blood, he shall have no Fevers.

Sorrow Death  
Heaviness  
**W**hosoever in the first Day of each Month falleth in any Infirmitie, the third day ensuing is to be feared, which, if he pass, he shall escape till thirty Days. Who so falleth in the second day, though he be long sick, he shall be delivered. He that falleth in the third day, at next Change shall be delivered. He that falleth sick in the fourth day, he shall be grieved to the twenty eight day, which if he pass, he shall escape. He that falleth sick the fifth day, though he suffer grievously he shall escape. He that falleth the sixth day, though he seem to be healed, nevertheless, in the fifth day of the other Month he shall be dead. He that falleth the seventh day with Grief, he shall be delivered. He that falleth the eighth day, if he be not whole at the twelfth day, he shall be dead. He that falleth the ninth day, though it be with great grief, he shall escape. He that falleth on the tenth day, without doubt he shall be dead. He that falleth the eleventh day, he shall be delivered the next day. He that falleth the twelfth day, except he be delivered within two days, within fifteen he shall be dead. He that falleth the thirteenth day, till the eighteenth day he shall be sick, which if he pass, he shall escape. He that falleth sick the fourteenth day, shall abide sick to the fifteenth day, and so he shall escape. He that falleth sick the fifteenth day, except he recover within eighteen days, he shall be dead. He that waxeth sick the sixteenth day

day, though he be grieved twenty four days, the twenty eighth day shall escape. He that waxeth sick the seventeenth day, he shall die the tenth of the next Month. He that waxeth sick the eighteenth day, soon shall be healed. He that waxeth sick the nineteenth day, also shall escape. He that waxeth sick the twentieth day, in the fifth day he shall escape; but nevertheless in the month following he shall be dead. He that waxeth sick the twenty first day, except he run into peril of death within ten days of the other month, he shall be delivered. He that waxeth sick the twenty second day, except he run into peril of death within ten days of that other month he shall be delivered. He that waxeth sick the twenty third day, though it be with the grievousness of Pain, in the other month he shall be delivered. He that waxeth sick the twenty fourth day, in the twenty seventh day he shall be delivered, but nevertheless in the month following he shall be dead. He that waxeth sick the twenty fifth day, though he suffer a little, nevertheless he shall escape. He that waxeth sick the twenty sixth day, though he suffer to the outpassing, nevertheless in that other month he shall be delivered. He that falleth sick in the twenty seventh day, it menaceth Death. He that falleth sick in the twenty eighth day, it menaceth Death. He that falleth sick in the twenty ninth day, by little and little in that other month, he shall be delivered. He that falleth sick on the thirtieth day, it is a doubt whether he shall pass any of these. Also he that waxeth sick on the 31st day, whether he shall escape it is unknown.

21. Here followeth the Nature of the Twelve Signs.

**Aries** is hot and dry, of the Nature of the fire, and governeth in the Head and Face of Man, and it is good for bleeding when the Moon is in it, save in the part it governeth and ruleth.

**Taurus** is evil for bleeding.

**Taurus** is dry and cold, of the Nature of Earth, and governeth the Neck, and the Knot under the Throat, and is evil for bleeding.

**Gemini** is evil for bleeding.

**Gemini** is hot and moist, of the Nature of the Air, and governeth the Shoulders, the Arms and Hands, and is evil for bleeding.

**Cancer** is indifferent for bleeding.

**Cancer** is cold and moist, of the Nature of Water, and governeth the Breast, the Stomach, and the Milt, and is indifferent, neither too good, nor too bad for letting Blood.

**Leo** is evil for bleeding.

**Leo** is hot and dry, of the Nature of Fire, and governeth the Back and the Sides, and is evil for blood-letting.

**Virgo** is indifferent for bleeding.

**Virgo** is cold and dry, of the Nature of the Earth, and governeth the Womb, and the inward part; and is neither good nor evil for bleeding, but between both.

**Libra** is right good for bleeding.

**Libra** is hot and moist, of the Nature of the Air, and governeth the Navel, the Reins, and the lower Parts of the Womb, and is very good for bleeding.

**Scorpio** is indifferent for bleeding.

**Scorpio** is cold and moist, of the Nature of the Water, and governeth the Members of Man, and

is

is neither good nor bad for bleeding, but indifferent between both.

*Sagittarius* is good for bleeding.

*Sagittarius* is hot and dry, of the Nature of fire, and governeth the thighs, and is good for bleeding.

*Capricornus* is evil for bleeding.

*Capricornus* is cold and dry, of the Nature of the Earth, and governeth the Knees, and is evil for bleeding.

*Aquarius* is indifferent for Bleeding.

*Aquarius* is hot and moist, of the Nature of Air, and governeth the Legs, and is neither good nor ill for bleeding.

*Pisces* is indifferent for bleeding.

*Pisces* is cold and moist, of the Nature of Water, and governeth the Feet, and is neither good nor evil for bleeding, but indifferent.

No Man ought to make Incision, nor touch with Iron the Members governed of any Sign, the Day that the Moon is in it, for fear of the great Effusion of blood that might happen.

Nor likewise when the Sun is in it, for the great Danger and Peril that might follow thereof.

22. *The Anatomy of Man's Body, with the Number of the Bones, which are in all Two hundred forty eight,*

**I**N the top of the Head is a Bone that covereth the Brain, the which *Ptolomeus* called the Capital Bone. In the Skull be two Bones, which he called *Parietal*, that holdeth the Brain close and steadfast. And more lower in the Brain, is a Bone called the crown of the Head; and on the one side and on the other be two Holes, within the which is the *Pallat* or Roof-bone. In the Part behind



behind the Head be four little Bones, to which the Chain of the Neck holdeth. In the Nose be two Bones. The Bones of the Chaps above, be eleven, and of the nether Jaw be two, above the opposite of the Brain, there is one behind, named *collateral*. The Bones of the Teeth be thirty eight before, four above, and four underneath; sharp edged for to cut the Morfels; and there are four sharp, two above, and two underneath, and are called *Canines*, for they be like Conies Teeth: After that are sixteen, that be as they were Hammerers, or Grinding-teeth, for they chew and grind the Meat which is eaten; and there are four above on every side, and four underneath. And then the four Teeth of *Sapience* on every side of the chaps, one above, and one underneath. In the chin, from the head downward are thirty Bones, called Knots or Joints. In the Breast before, be seven Bones, and on every side twelve Ribs. By the Neck, between the Head and Shoulders, are two Bones, named the Sheers, and the two Shoulder-Blades: From the Shoulders to the Elbows in each Arm, is a Bone called Adjutor. From the Elbow to the Hand-bone, in every Arm, be two Bones that are called *Cannes*: In each Hand be eight Bones: Above the Palm be four Bones, which are call'd the Comb of the Hand. The Bones in the Finger in each hand be fifteen, in every Finger three. At the end of the ridge are the Huckle-bones, whereto are fastened the two Bones of the Thighs. In each Knee is a Bone called the Knee-plate. From the Knee to the Foot in each Leg be four Bones, called *Cannes*, or Marrow-bones. In each foot is a Bone called the Ankle or Pin of the Foot: Behind the Ankle is the Heel-bone in each Foot, the which is the lowest part of a Man; and

and above each Foot is a Bone, called the hollow bone. In the plant of each foot be four bones, they are the Tombs of the foot, in each of which are five bones; the bones of the Toes in each foot are fourteen. Two bones are before the Belly for to hold it stedfast with the two Branches. Two bones in the Head, behind the Ears, called *Ocularis*; we reckon not the tender bones of the end of the Shoulders, nor of the sides, nor of divers little gristles and spelders of bones, for they are comprehended in the number aforesaid.

23. *The Use and Order of Phlebotomy, with the Names of the Veins, and where they rest.*



**T**HE Vein in the midst of the Forehead would be letten Blood for the Ach and Pain of the Head, and for Fevers, Lethargy, and for the Me-grim in the Head.

About the Ears, behind the two Veins, the which be let blood to give clear Understanding, and vertue of light hearing, and for thick breath, and for doubt of meafelry or lepry. In

In the Temple be two Veins, called the Arteries, that they hear; which are let blood, for to diminish and take away the great repletion and abundance of blood that is in the Brain, that might annoy the Head and Eyes, and it is good against the Gout, the Megrims, and divers other Accidents that may come to the Head. Under the Tongue be two Veins that are let Blood for a sickness called the *Sequary*, and against the swelling and imposthume of the Throat, and against the *Squinancy*, by the which a Man may die suddenly for default of such bleeding.

In the Neck are two Veins, called *Originals*, for that they have the cause and abundance of all the blood that governeth the Body of Man, and principally the Head: But they ought not to be let blood without the Counsel of the Physician, and is bleeding availeth much to the sickness of the Leprosy, when it cometh principally of the Blood. The Vein of the Heart taken in the Arm, profiteth to take away Humours, or evil Blood that might hurt the Chamber of the Heart, and is good for them that spit Blood, and that are short Winded, by the which a Man may die suddenly for default of such bleeding. The Vein of the Liver taken in the Arm, swageth the great Heat of the Body of Man, and holdeth the Body in Health; and this bleeding is profitable also against the yellow axes and imposthumes of the Liver, and against the Palsie, whereof a Man may die, for default of such bleeding.

Between the master Finger and the leech Fin-  
ger, to let Blood, helpeth the Dolours that come to the Stomach and Side, as botches, imposthumes, and divers other accidents that may come to these places, by great abundance of Blood and Humours.

In

In the fides between the Womb and the Branch, are two Veins, of the which that of the right side is let blood for the Dropfie, and that of the left side for every sickness that cometh about the Milt; and they should bleed according to the fatness or leanness of the Party; take good heed at four Fingers near the Incision; and they ought not to make such bleeding without the counsel of the Physician.

In every Foot be three Veins, of the which three, one is under the ankle of the Foot, named *Sophon*, the which is to let Blood, for to assuage and put out divers Humours, as botches and imposthumes that cometh about the Groins; and profiteth much to Women, to cause the menstruosity to descend, and delay the Hemorrhoides that cometh in the secret Places, and other like.

Between the wrests of the Feet, and the great Toe, is a Vein, the which is let blood for divers Sicknesses and Inconveniencies; as the Pestilence, that taketh a Person suddenly, by the great superabundance of Humour; and this bleeding must be made within a natural day; that is to say, within 24 Hours after the Sickness is taken of the Patient, and before that the Fever came on him, and his bleeding ought to be done according to the corpulency of the Patient.

In the angles of the Eyes be two Veins, the which be let blood for the redness of the Eye, or watery, or that runneth continually, and for divers other Sicknesses that may happen and come by other great abundance of Humours and Blood.

In the Vein at the end of the Nose is made bleeding, the which is good for a red pimpled Face, as red drops, pustles, small scabs, and other Infections of the Heart, that may come therein by too

great



great repletion, and abundance of Blood and Humours, and it availeth much against the pimpled Noses, and other such Sickneses.

In the Mouth in the Gums be four Veins; that is to say, two above, and two beneath, the which be let blood for chousing, and canker in the Mouth, and for the Tooth-ach.

Between the Lip and Chin is a Vein that is to let blood, to give amendment unto them that have an evil breath.

In each Arm are four Veins, of the which the Vein of the Head is the highest, the second next is from the Heart, the third is the Liver, and the fourth is from the Milt, otherwise called the low Liver Vein.

The Vein in the Head taken in the Arm, ought to bleed, for to take away the great repletion and abundance of blood that may annoy the Head, the Eyes, and the Brain, and availeth greatly for changeable Heats and swelling Faces, and Red, and for divers other Sickneses that may fall and come by great abundance of Blood.

The Vein of the Milt, otherwise called the low Vein, should bleed against Fevers, Tertians, and Quartans, and it ought to be made a wide and less deep Wound than in any other Vein, for fear of Wind that it may gather; and for a more Inconveniency, for fear of a Sinew that is under it, that is called the Lezard.

In each Hand be three Veins, whereof that above the Thumb ought to bleed, to take away the great heat of the Visage, and for much thick Blood and Humours that be in the Head, and this Vein delayeth more than that of the Arm.

Between the little Finger and the Leech-Finger, letting of Blood greatly availeth against all Fevers,

C

Tertians,



Tertians, and Quartans, and against the flames, and divers other lettings, that come to the Paps and Milt.

In the Thighs is a Vein, of the which bleeding availeth against Pain of the Genitals, for to put out of Man's body Humours that be in the Groins.

The Vein that is under the Ankle of the Foot without, is named *Sciote*, of the which bleeding is much worth against the Pains of the Flanks, and for to make, avoid, and issue divers Humours, which would gather in the said Place; and it availeth greatly to Women to restrain their menstruousness, when they have too great abundance.

24. *Of the Year, with the Growth of Things.*

There be in the Year four Quarters, the which are named thus; *Ver*, *Hyems*, *Æstus*, and *Autumnus*: These are the four Seasons in the Year. Prime time is the Spring of the Year, containing *February*, *March* and *April*. In these three Months everygreen thing growing, begins to bud and flourish.

Then cometh Summer, as *May*, *June* and *July*, and in these three Months every Herb, Grain and Tree, is in his most Strength and Beauty, and then the *Sun* is at the highest. Next cometh Autumn, as *August*, *September*, and *October*, wherein all Fruits wax ripe and are gathered and housed.

Then cometh *November*, *December*, and *January*, and these Three Months be in the Winter; that time the *Sun* is at the lowest, and is of little Profit. We Astronomers say, that the Age of Man is Threescore and Twelve Years, and that we liken but one whole Year; for evermore we take six Years for every Month; as *January*, or *February*, and so forth: For as the Year changeth by the Twelve Months, into Twelve divers Manners, so doth Man change himself Twelve Times in his Life, by Twelve Ages, and every Six Times Six

maketh

maketh Thirty Six, and then Man is at the best, also the highest; and Twelve Times Six maketh Threescore and Twelve, and that is the Age of Man. Thus you may count and reckon for every Month Six Years, or else it may be understood by the Four Quarters and Seasons of the Year, so Man is divided into Four Parts, as to Youth, Strength, Wisdom and Age. He is to be eighteen Years Young, eighteen Years Strong, eighteen Years in Wisdom, and the Fourth eighteen Years to grow to the full Age of Seventy Two.

25. *The Change of Man twelve Times, according to the Months.*

**H**E must take the first Six Years for *January*, the which is of no Virtue nor Strength, in this Season nothing on the Earth groweth. So Man after that he is born, till he be six Years of Age, is of little or no Wit, Strength or Cunning, and can do little or nothing that cometh to any profit. Then cometh *February*, and then the Days lengthen and the *Sun* is more hotter; then the Fields begin to wax green. So the other Six Years, till he come to Twelve, the Child beginneth to grow bigger, and is apt to learn such Things as is taught him.

Then cometh the Month of *March*, in which the Labourer soweth the Earth, and planteth Trees, and buildeth Houses. The Child in these Six Years waxeth big, to learn Doctrine and Science, and to be Fair, Pleasant, and Loving, for then he is Eighteen Years of Age.

Then cometh *April*, that the Earth and the Trees are covered with green Flowers, and in every part Goods encrease abundantly.

Then cometh the young Man to gather sweet Flowers of Hardiness; but then beware that cold

Winds and Storms of Vices beat not down the Flowers of good Manners that should bring a Man to Honour, for then he is Twenty Four Years of Age.

Then cometh *May*, that is both fair and pleasant; for then Birds sing in Woods and Forests Night and Day; the *Sun* shineth hot; then Man is most lusty, mighty, and of proper Strength, and seeketh Plays, Sports, and manly Pastimes, for then he is full Thirty Years of Age.

Then cometh *June*, and then the *Sun* is at the highest in his Meridional; he may ascend no higher in his Station. His glimmering golden Beams ripeneth the Corn; and then Man is Thirty Six Years, he may ascend no more, for then Nature hath given him Courage and Strength at the full, and ripeneth the Seeds of perfect Understanding.

Then cometh *July*, that Fruits be set on sunning, and our Corn hard'ning, but then the *Sun* beginneth a little to descend downward. So the Man goeth from Youth towards Age, and beginneth for to acquaint him with Sadaes, for then he cometh to Forty Two Years of Age.

After that cometh *August*, then we gather in our Corn, and also the Fruits of the Earth, and then Man doth his Diligence to gather for to find himself, to maintain his Wife, Children, and Household, when Age cometh on him; and then after that Six Years, he is Forty Eight Years of Age.

Then cometh *September*, that Wines be made, and the Fruits of the Trees be gathered; and therewithal he doth freshly begin to garnish his House, and make Provision of needful Things for to live with in Winter, which draweth very

near,

the  
g a near, and then Man is in his most stedfast and co-  
vetous Estate, prosperous in Wisdom, purposing  
to gather and keep as much as shall be sufficient  
for him in his Age, when he may gather no more;  
and then he is Fifty Four Years of Age.

Man Then cometh *October*, when all is gathered,  
both Corn and other manner of Fruits; also the  
Labourers plough and sow new Seed in the Earth  
for the Year to come. And then he that nought  
oweth, nought gathereth: And then in these Six  
Years a Man shall take himself unto God, for to  
do Pennance and good Works, and then the Bene-  
fits of the Year after his Death, he may gather  
and have Spiritual Profit: And then Man is fully  
the Term of Threescore Years.

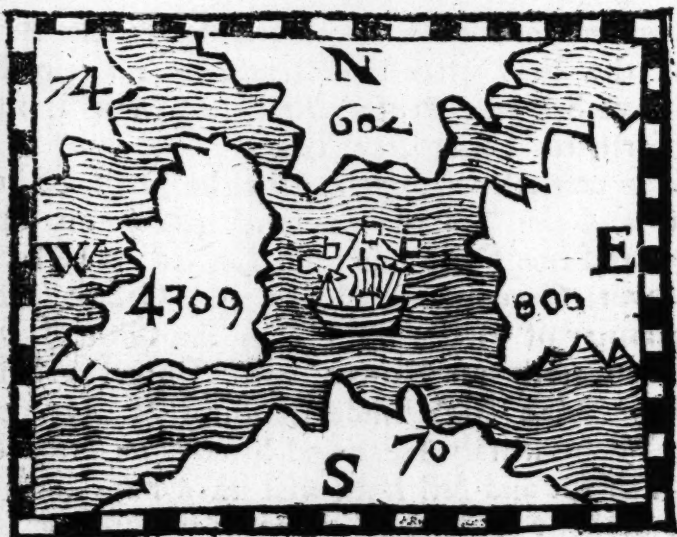
Then cometh *November*, that the Days be very  
short, and the Sun in a manner giveth but little  
Heat, and the Trees lose their Leaves: The Fields  
that were Green, look Hoary and Gray: Then  
all manner of Herbs are hid in the Ground, and  
then appeareth no Flower, and Winter is come,  
that the Man hath understanding of Age, and  
hath lost his kindly Heat and Strength; his Teeth  
begin to rot and fail him, and then hath he little  
hope of long Life, but desireth to come to the  
Life Everlasting: And these Six maketh him  
Threescore and Six Years of Age.

Last of all cometh *December*, full of Cold with  
Frost and Snow, with great Winds, and stormy  
Weather, that a Man cannot labour; the Sun is  
then at the lowest, the Trees and the Earth are hid  
in the Snow, then it is good to hold them near the  
Fire, and to spend the Goods that they got in the  
Summer. For then Men begin to wax crooked  
and feeble, coughing and spitting, and loathsome,  
and then he loseth his perfect Understanding, and  
his



his Heirs desire his Death : And these Six Years make him full Threescore and Twelve Years, and if he live any longer, it is by his good guiding and dyeting in his Youth; howbeit it is possible that a Man may live till he be an Hundred Years of Age, but there be few that live so long.

26. *The Rutter of the Distances of Harbours and Havens, and most Parts of the World.*



THE Compass of England round about, is 4390 miles.

Venice doth stand from Flanders, East and by South 80 m.

And the next Course by Sea from Flanders to Jaffe is from Sluse to Calais 70 m.

From Calais to Bucheffe 80 m.

From Bucheffe to Lezard 260 m.

From Lezard to Cape Fenester 650 m.

From Cape Fenester to Lisbon 283 m.

From



From Lisbon to Cape Saint Vincent to the streights	
	240 m.
From the streights of Gibraltar unto the Isle of Sardinia	110 m.
From Malsitana in Sardinia to Inalta, is	460 m.
From Inalta, the Course of Saragora and Sicil, to sail to Jaffe in Surrey, is	1800 m.
From Jaffe the Basse, to Cyre, to the Castle Roge	200 m.
From Castle Roge to Rhodes	100 m.
From Rhodes to Candy	250 m.
From Candy to Modon	300 m.
From Modon to Corfu	300 m.
From Corfu to Venice	800 m.

THE length of the Coasts of Surrey, of the Sea-Coasts, is from the Gulf of Ermony to the Gulf Dalarze, next the South and by West, from Lurara to Ryse

65 m.

That is to understand, from Lazaria in Ermony to Soldin, that cometh from the River coming to Antioch

70 m.

And from Soldin to the Port of Lycha, next unto the South

100 m.

From Lycha to the Port of the South

50 m.

From Torosa to the Port of Tripol, South

50 m.

From Bernet to Acres, South and by West

70 m.

From Acres to Port Jaffe, South and by West,

70 m.

From Port Jaffe to Port Delaraza, South

130 m.

From Damiat to Sariza in Surrey, to Damiat in

180 m.

Egypt

From Damiat to Babylon. Alchare

80 m.

From Damiat to Alexandria

120 m.

THE

**T**HE length of *Mare Major*, is from the Gulf of *S. George* in the midst of the Gulf that is betwixt *Trapefond Lenostopoly*, to the Port *Messembre*, West from *S. George* 1060 m.

The breadth of the West-End, is from the Brasse *St. George* of *Constantinople* upon the River *Danubius*, next the North from *St. George* Brasse 560 m.

**F**ROM *Pero* to *Cassa* in *Tartary*, North-East 600 m.

From *Cassa* to the Streights of *Tane*, North-East 100 m.

The Gulf of *Tane* is about 600 m.

The Cape of *Cassa* is about 600 m.

From the Head of *Tane* to *Sanostopoly* 4 m.

From *Sanostopoly* to *Trapefond*, by West 250 m.

From *Trapefond* to *Synopia*, next to the South 430 m.

From *Synopia* to *Pero*, next to the West, South-West 130 m.

From *Pero* to *Messamber*, next the North-West 230 m.

From *Messamber* to *Manchro*, North, North-East 160 m.

From *Manchro Castro* to *Danobia*, North-East 230 m.

From *Danobia* to the Streights of *Cessa*, next the East 200

#### *The Compass of the Islands.*

**T**HE Isle of *Cyprus* is about 500 m.

The Isle of *Rhodes* is about 180 m.

The Isle of *Lange* is about 80 m.

The Isle of *Nerge Pont* is about 300 m.

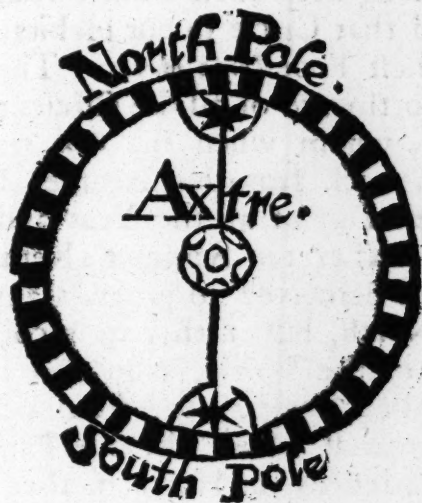
The

The Isle of <i>Cicilia</i> is about	737 m.
The Isle of <i>Sardine</i> is about	700 m.
The Isle of <i>Great Britain</i> is about	2000 m.
The Isle of <i>Ireland</i> is about	1700 m.
The Principality of <i>Marre</i> is about	700 m.

*Thus endeth the Rutter of the Distance from one Port or Country to another.*

27. Of the Axle-Tree and Poles.

THE Diameter of the World is called his Axle-Tree, whereabout he moveth, and the Ends of the Axle-Tree are called the *Poles of the World*; of whom one is called the *North-Pole*, and the other the *South-Pole*. The Northern is he that is always seen in our Habitations: And the Southern, is that which is never seen above our Horizon. And



there are certain places on Earth, whereas the Pole that is ever in our sight, cannot be seen with them that dwell there; and the other Pole which is

is ever out of our sight, is in sight to them. Again, there is a place on Earth where both the Poles have like situation in the Horizon.

### 28. Of the Circle of the Sphere.

**SOME** of the Circles of the Sphere be Parallels, some Oblique, some others go cross over the Poles. The Parallels are they that have the same Poles as the World hath: And there be five Parallel Circles, the Arctick, the Estival, Tropick, the Equinoctial. The Arctick Circle is even the greatest of all those Circles that we have continually in sight, and he scarcely toucheth the Horizon in the Point, and is altogether presented above the Earth.

And all the Stars that are included in this Circle, neither rise nor set, but a Man shall espy them all the Night long keep their Course round about the Pole. And that Circle in our Habitation is drawn of the farthest Foot *Urfa Major*. The Estival Circle most Northward of all the Circles that be made of the *Sun*, whom when the *Sun* removeth into, he turneth back from his Summer Circuit, then is the longest Day of all the Year and the shortest Night; and after the Summer's Return, the *Sun* shall not be perceived to progress any farther toward the North, but rather to recoil to the contrary Parts of the World, wherefore in *Greece* this Circle is called *Topocos*; the Equinoctial Circle is the most greatest of all the five Parallel Circles, and is so parted by the Horizon, that the one half Circle is above the Earth, the other half Circle lieth under the Horizon. The *Sun* being in his Circle, causeth two Equinoctials, the one in the Spring, and the other in the Harvest. The Brumal Tropick is a Circle most South of all the Circles, that

*The Book of Privileges*

that by the moving of the World be described the *Sun*; which when the *Sun* is once entred into, he returneth back from his Winter's Progress, then is the longest Night and the shortest Day in all the Year. And beyond this Winter's Mark, the *Sun* progresseth never a whit further, but goeth into the other Coasts of the World; wherefore this Circle is also named *Trevicos*, as who to say, returnable. The Ant-artick Circle is equal in quantity and distance with the Artick Circle, and toucheth the Horizon in one Point, and his Course is altogether underneath the Earth, and the Stars that be placed in this, are always invisible unto us. The greatest of all the said Circles is the Equinoctial, and then the Tropick, and the least (I mean in our habitation) are the Articks, and these Circles must be understood without dredit, and be reasoned of according to the Situation of the Stars, and by the beholding of the *Dioptra*, and but supposed only in our Imagination: For there is no Circle seen in all the Heaven, but only *Galaxias*: As for all the rest, they be conceived by Imagination.

29. *The Reason why that Five Parallel Circles are only in the Sphere.*

**FIVE** Parallel Circles alone are wont to be described in the Sphere, not because there be no more Parallels than those in all the World; for the *un* maketh every Day one Parallel Circle equally distant to the Equinoctial (which may be well perceived) with the turning of the World, insomuch that 128 Parallel Circles are twice described of the *Sun* between the Tropick, for so many Days within the other two Returns, and all the Stars are daily carried withal round about in the  
Parallel



**Parallel Circles:** Howbeit every one of them cannot be set out in the Sphere: And though they be profitable in divers things in Astrology, yet it is impossible that the Stars may be described in the Sphere, without all the Parallel Circles, or that the Magnitude of Days and Nights may be precisely found out without the small Parallels: But inasmuch as they be not deemed to be so necessary for the first Introduction of Astrology, they are left out of the Sphere. But the five Parallel Circles for certain special Instructions are exhibited. The Arctick Circle severeth the Stars which we ever see, the Estival Tropick containeth the going back of the *Sun*, and it is the farthestmost part of the Progress in the North, and the Equinoctial Circle containeth the Equinoctials, and the Brumal Tropick is the farthestmost Point of the way of the *Sun* toward the South, and it is even the mark of the Winter return. The Antartick Circle determineth the Stars whom we cannot see. And seeing that they are very expedient for the Introduction into Astrology, they be right worthy to take room in the Sphere.

*30. Of the Five great Circles; of the Appearance and Non-appearance of them.*

**A**LSO the said Five Parallel Circles, the Arctick Circle appeareth altogether above the Earth, and Estival Tropick Circle is divided into two Parts of the Horizon, whereof the greater part is above the Earth, and the lesser lieth underneath it. Neither is this Tropick Circle equally divided of the Horizon in every Town, and Country, but according to the variety of the Regions, it hath diversely of uprising; and the Estival Circle is more equally divided in the Horizon to them that dwell nearer

earer the North than we do. And further, there is a place where the Estival Tropick is wholly above the Earth, and unto them that draw nearer unto the South than we, the Estival Tropick is more unevenly parted in our Horizon. Furthermore, there is a Coast (but South from us) where in the Tropick Circle is equally divided of the Horizon. But in our Habitation, the Estival Tropick is so divided of the Horizon, that the whole Circle being divided into eight Parts, five Parts shall be above the Earth, and three under the Earth. And indeed it seemeth that *Aratus* meant this Climate, when as he wrote his Book of *Phelomenon*: Whereas he, speaking of the Estival Tropick Circle, saith on this wise:

*When the Circle is divided into eight Parts, even  
just*

*Five Parts above the Earth, and three underneath,  
remain needs must,*

*The restless Sun in Summer hot, from this returneth  
back.*

And so of this Division it followeth, the Day to be of fifteen Equinoctial Hours, and the Night of nine Equinoctial Hours long: And in the Horizon of *Rhodes*, the Estival Tropick is so divided of the Horizon, that the whole Circle being divided into eighteen Parts, there shall appear Twenty nine Divisions above the Horizon, and Nineteen under the Earth; by which Division it appeareth that the longest Day in *Rhodes*, hath but Fourteen Equinoctial Hours in it, and the Night, Nine Equinoctial Hours, with Two half Hours more beside. The Equinoctial Circle in every Habitation is so justly divided in the midst by the Horizon;

zon, that the one half Circle is underneath the Earth, and the other half Circle above the Earth. And this is the cause that the Equinoctials happen always in this Circle: The Brumal Tropick Circle is so divided of the Horizon, that the lesser Part shall be above the Earth, and the greater Part under the Earth; and the unequality of Divisions; hath even-like Diversity in all Climates, as it is supposed to be in the Estival Tropick Circle: And by this means the Divisions of both the Tropical Circles be precisely correspondent each to other; by reason whereof, the longest Day is of one length with the longest Night, and the shortest shortest Day equal with the shortest Night. The Antartick Circle lieth every whit under the Horizon.

31, *Of the Bigness of the Five Parallel Circles.*

**B**UT of the said Five Parallel Circles, some keep still the same bigness throughout all the World, and of some the bigness is alter'd by reason of the Climates, so that some Circles be bigger than other, and some lesser than other. The Tropick Circles and the Equinoctial do no where alter their Quantities, but the Articks vary in bigness, for somewhere they appear bigger, and somewhere lesser. For unto the Northward dwellers the Artick Circles seem bigger, the Pole being raised on high; the Artick Circle touching the Horizon, must needs also appear bigger and bigger continually; and unto them that dwell further North, sometime the Estival Tropick shall encrease the Artick Circle, so that the Estival Circle and the Artick also meet together, and be taken but instead of one. And in Places that be yet further North, the Artick Circles shall appear greater than

the Estival Tropick Circle: But there is a Place so far North, where the Pole appeareth over-head, and the Artick Circle serverth for the Horizon, and remaineth with it in the moving of the World, and it is as wide as the Equinoctial; insomuch that the three Circles (to say) the Artick, the Equinoctial, and the Horizon, be placed in one Order and Situation. Again, to them that dwell more South, the Poles appear more lower, and the Artick Circles lesser. Yet again, there is a Place being South, in respect of us, which lieth under the Equinoctial, when the Poles be under the Horizon, and the Artick Circles are altogether gone; so that of the Five Parallel Circles, there remain but three Circles, that is, the two Tropicks and the Equinoctial.

### *32. Of the Number of the Parallels.*

FOR all these Speeches, it is not to be thought that there continues Five Parallels always, but so many to be imagined for our Habitations sake; for in some Horizons there be but Three Parallels only, and there be Inhabitants on Earth, where the Estival Tropick Circle is the Horizon, and even for the Tropick Circle is the second taken, which is called the Habitation under the Pole. The Third Habitation, of whom we spake a little before, which is named the Habitation under the Equinoctial.

### *33. Of the Order of the Five Parallel Circles.*

THE Order of the Five Parallel Circles is not every where the same, but in our Habitation, the first shall be called the Artick, the second the Estival Tropick, the third the Equinoctial, the fourth the Brumal, the fifth the Antartick; but to them that dwell more North than we, sometime the

the first is accounted as the *Estival Tropick*, the second as the *Artick*, the third as the *Equinoctial*, the fourth as the *Antartick*, the fifth as the *Brumal Tropick*; and because the *Artick Circle* is wider than the *Equinoctial*, the same order must needs be observed.

#### 34. *Of the Power of the Five Parallels.*

**L**ikewise, neither are the Powers of the same Five Parallel Circles alike. For the Circle that is our *Estival Tropick*, is to them that dwell in a contrary Habitation the *Brumal Tropick*. Contrariwise, that which unto them is the *Estival Tropick Circle*, is the *Brumal Tropick* unto us, but such as dwell under the *Equinoctial*, even Three Circles be in power *Estival Tropicks* unto them; I mean them that dwell just under the course of the *Sun*; for in conferring one to another, that which is the *Equinoctial* with us shall be the *Estival Tropick Circle*. And both the *Tropicks* shall be *Brumal*: So then the *Estival Tropick Circle* may be said by Nature universally all the World over, which is next to the Habitation. Therefore unto them that dwell under the *Equinoctial*, the *Equinoctial* it self serveth for the *Estival Tropick*, as wherein the *Sun* hath his course directly over their Head, and all the Parallel Circles shall take the room of the *Equinoctial*; being divided by equal Divisions is the *Horizon*.

#### 35. *Of the Space between the Parallels.*

**N**either the Spaces of the Circles one from the other do remain in the same throughout all Habitations, but after the Description of the Spheres they are discussed on this sort: Let any Meridian be divided into Sixty Parts, the *Artick* shall be divided



vided from the Pole Sixty Six Parts off; and the same on the other side shall be Sixty Five Parts distant from the Estival, and the Equinoctial shall be from either of the Poles Sixty Four Divisions off. The Brumal Tropick Circle standeth from the Antartick Sixty Five Parts off: Neither have these Circles the same distance between them in every Town and Country: But the Tropicks in every Declination shall have even the like Space from the Equinoctial, yet have not the Tropicks equal space from the Articks at every Horizon; but in some Place less, and in some Place more distant.

Likewise the Articks have not in every Declination one certain space from the Poles, but somewhere less, and somewhere more. All the Spheres be made for the Horizon of *Greece*.

*36. Of the Colours.*

**T**HERE are Circles that go cross overthwart the Poles, which by some Men are called *Circles*, and they be so framed that they contain with their Circuit the Poles of the World, and be called *Colours*, by reason of those Portions of them that are not seen. And for other Circles, they be seen whole, the World moving round about. And there are certain Parts of the *Colours* invisible: Even those Parts that from the Antartick lie hid under the Horizon: And these Circles be signed by the Tropical Points, and then divided into two equal Parts of the Circles that passeth through the midst of the *Zodiack*.

*37. Of the Zodiack.*

**T**HE Circle of the Twelve Signs is Oblique, and is compounded of three Parallel Circles, of whom two are said to shew the breadth of the *Zodiack*.

**Zodiack** : And one is called passing through the midst Signs : Thus toucheth he the two equal Circles and Parallels, the Estival Tropick in the first Degree of *Cancer*, and the Brumal Tropick in the first Degree of *Capricorn*. The breadth of the Zodiack is Twelve Degrees. This Circle is called Oblique, because he passeth over the Parallels awry.

### 38. *Of the Horizon.*

**T**HE Horizon is a Circle that divideth Part of the World seen from the Part that cannot be seen : So he divideth the whole Sphere of the World into two Parts, even that he leaveth the one half Sphere above the Earth, and the other half Sphere underneath the Earth. And there be two Horizons, one sensible, the other imagined by Understanding ; the sensible Horizon is that which of our sight is limited at the uttermost of our knowing. So that this Diameter is not passing a Thousand Furlongs even throughout. The Horizon that is imagined by Understanding, is for the Speculation of the Sphere of the fixed Stars, and he divideth the whole World into two Parts. Wherefore there is not the same Horizon throughout every Habitation and Town, but to a Man's thinking he remaineth the same for the space of Four Hundred Furlons almost. So that the length of the Days, the Climates, and all the Appearances remain the same still, but with the more number of Furlongs : For the diversity of the Habitation, the Horizon, the Climate, yea, and all the Appearances shall vary ; so then Change and Habitation must needs happen in going Southward or Northward beyond Four hundred Furlongs. And they that dwell in one Parallel, for every exceeding great Number have a new Horizon, but they keep

keep the same Climate, and all the Appearances: Likewise, the beginning and ending of Days, change not all the self-same Time to all that dwell in the same Parallel. But after very exact Curiosity, the least moving in the World hither or thither, even for every Point the Horizon is changed, the Climate and the Appearances do vary. The Horizon in the Spheres not after the manner described, for all the other Circles are carried together from East to West with the moving of the World, and the Horizon is immoveable by his own Nature as long as he keepeth the same Situation. And so if the Horizon were set out in Spheres when they should be turned about, he might so happen to move, and sometime to be over-head, and that were a thing most inconvenient and farthest out of reason in Sphere matter: Yet for all that, there may be a Place assigned for the Circle. *Galaxias* is set out in many Spheres, and it is one of the greatest Circles; and they be called the greatest Circles which have the same Center which the Sphere hath. And there be Seven of the greatest Circles, the Equinoctial, the Zodiack, that which through the midst of the Signs, and that which goeth by the Poles, the Horizon of every Habitation, the Meridian, and the Circle *Galaxias*.

39. Of the Five Zones.

THE outward Fashion of the Earth is Spherical, and divided into Five Zones, of whom, two which are above the Poles, are called the *Cold Zones*, because they be very far from under the Course of the *Sun*, and be little inhabited, by reason of the great Cold; and their Compass is from the Artick to the Poles Ward, and the Zones that benext unto them; because they be measurely situate towards the

the Course of the *Sun*, be called Temperate, and above in the Firmament upon the Tropick and Artick Circles, between whom they lie. Now the Fifth, which among the Four said Circles is middlemost, for that it lighteth under the way of the *Sun*, is named the *Hot*, and it is divided of the Equinoctial of the Earth into two, which lieth all about under the Horizon, in the Frame of the Sphere.

40 *Of the Meridian Circle.*

**T**HE Meridian is a Circle that goeth through the Poles of the World, and through the Point that is just over our Head. In whom, when the *Sun* is come to, he causeth Mid-day, and Mid-night; and this Circle is also immoveable in the World, as long as the self-same situation is kept in all moving of the World. Neither is this Circle drawn in a Sphere that be painted with Stars, because he is immoveable and receiveth no mutation, but is Man's Conjecture by Wit; for Three hundred Furlongs, almost, the Meridian abideth the same, but after a more better exact Imagination, for every Step, either East or West, maketh another Meridian; but go North or South, even Ten Thousand Furlongs, and the same Meridian shall serve.

41. *Of the Circle Galaxias.*

**T**HE Circle *Galaxias* is Oblique also, and goeth over the Tropicks awry, and it is of the Substance of Five Clouds, and the only visible Circle in the Heavens, neither is it certain what breadth it is of, for it is narrower in one Place than in another, and for that Cause under the Equinoctial of the World. But on the two Temperate Zones, one is inhabited of them that be in

our



our Habitation, being in length nigh an Hundred Thousand Furlongs, and in breadth about half the same.

#### 42. Of the Celestial Signs, with their Stars.

**T**HE Signs that be blazed with the Stars, are divided into Three Parts, some of them be placed in the Circle of the Zodiack: Some be called Northern, and some be called Southern; and they that be situate in the Circle of the Zodiack, be Twelve Beasts, whose Names we have declared in another Place, in which Twelve Beasts there are divers Stars, which, for certain notable Marks espied in them, have taken their proper Names: For the fixed Stars that be in the back of *Taurus*, be called *Pleiades*, and the Stars that be placed in the Head of *Taurus*, be six in Number, and are called *Hyades*: And the Stars that stand before the Feet of *Gemini*, are called *Propus*; and the Cloud like Substance that is in *Cancer*, is called *Presepa*; and the Two Stars that stand nigh *Presepa*, are called *Asini*; and the bright Star that is in the Heart of *Leo*, (according to the Name of his Place) is the Lyon's Heart, and it is called of some Men the *Royal Star*; for that they that are born under it, are thought to have a Royal Nativity. The fair Star that sticketh at the Finger's end of the Left-Hand of *Virgo*, is called the *Spike*: But the little Star that is fastned by the right Wing of *Virgo*, is named *Protigetes*. And the four Stars that be at the Right Hand's end of *Aquarius*, call'd *Ulna*. The Stars that be spread one after another behind *Pisces's* Tail are called the *Lines*. And in the South-Line there are Nine Stars, and in the North-Line Five. The bright Star that is seen in the Line's End, is called *Nodus*.

So



So many are counted for the Northern, as be set betwixt the Zodiack and the North : And they be these, *Ursa Major*, *Ursa Minor*, and *Draco* that lieth betwixt both *Ursas*, *Arctophylax*, *Corona*, *En-gonasin*, the *Serpentine*, the *Serpent*, the *Harp*, the *Bird*, the *Arrow*, the *Eagle*, the *Dolphin*, *Pro-mo Hippi*, the *Horse* that standeth by *Hypacos*, *Chephens*, *Cassiopei*, *Andromeda*, *Perseus*, *Auriga*, *Deltofon* ; and he that was stellified of *Callima-chus*, *Bernick's Heir*.

Again, there be other Stars, who for certain plain Appearances that they have in them, had their Name given them. For the notable Stars that lieth about the midshanks of the *Arctophilar*, is call'd *Arcturus* : And the shining Star that is set by the *Harp*, even by the Name of the whole Sign, is called the *Harp* ; and the Stars that be at the Top of *Perfius's* Left-Hand, are named the *Gorgonges*, and the Thick small Stars that are espied at the Right-Hand's Point of *Perfius*, make as it were a *Scyth*. And the clear Star that is set in the Left Shoulder of the *Driver*, is called the *Goat* ; but the Two little Stars that be at the uttermost of his Hand, be call'd the *Kids*. And all those be Southern Signs, that lie on the South side of the Zodiack ; and their Names be these, *Orion*, the *Centaurus*, the *Beast* that *Centaurus* holdeth in his Hand *Thyrilocus*, when *Centaurus* setteth before the Sun-set, the *Southern Fish*, the *Whale*, the *Water poureth off* *Aquarius*, the *Flood of Orion*, the *South Crown*, which of some is called *Uraniscats*, the *Road* that lieth by *Hipparchus*. And again, in these there be certain Stars that have taken their proper Names : For the bright Star that is in *Prokyon*, is called *Prokyon* : And the glittering Star that is in the *Dog's Mouth*, for that

the

she is Thought to cause more fervent Heat, is called the *Dog*, even by the Name of the whole Sign. The Star that shineth in the Top of the Star of *Argo*, is named *Canopus*; and this is seldom seen in the Roads, except it be from high Places: But in *Alexandria* she is not seen at all, where the fourth Part of the Sign doth scanty appear above the Horizon.

43. Of the Twelve Winds, with their Names and Properties.

THE Wind is an Exhalation hot and dry, ingendred in the inner Parts and hollownes of the Earth, which when it hath issued, and cometh forth, it moveth Sidelong about the Earth, and is called the Wind: And there be Twelve of them, which old Mariners had in use, of whom Four be called Cardinals.



*The first Principal Wind.*

**A**USTER, the Meridional or South-Wind, hot and moist Air or likened to the Air, Sanguine full of Lightning, and maketh or causeth great Rain, he nourisheth large Clouds, and ingendreth Pestilence and much Sicknes; *Auster Africanus* his first Collateral or Side-wind Airy, he causeth Sicknes and Rain; his Second Collateral is called *Austra*, Airy, he provoketh Clouds and Sicknes.

*The second Principal Wind.*

**T**HE fourth Wind, and the second Cardinal is *Septentrionarius*, contrary or positive to the first, cold and dry, Melancholick, compared to the Earth; he putterth away Rain, he causeth Cold and dryeth and conserveth Health, and hurterth the Flowers and Fruits of the Earth: His Collaterals the first is *Aquilo*, frosty and dry, earthy, without Rain, and hurterth the Flowers. *Circus* his second Collateral, earthy, cold and dry, causeth round or Hurlwind, thick Snow and Winds.

*The Third Cardinal Sign.*

**F**ROM the rising of the Equinoctial that is in the East, bloweth *Subsolanus*, the Third Cardinal Wind, fiery hot and dry, cholerick, temperate, sweet, pure, subtil, or thin, he nourisheth Clouds, he conserveth Bodies in Health, and bringeth forth Flowers, *Hellefontus* Collateral, *Solstitialis* and *Estivo*, summery, drieth all Things.

## The Fourth Cardinal Wind.

**L**AST of all, in the going down of the Equator, that is, the West bloweth *Favonius*, cold and moist, watry, flegmatick, which resolvethe and loseth cold, favoureth and bringeth forth Flowers; he causeth Rain, Thunder and Sicknes; his Collaterals *Afflicus* and *Corus*, have the same Nature and Properties.

## 44. Strange Wonders most worthy of Note.

**I**N the Country of *Cicilia*, as the worthy Cosmographer *Pomponius Mela*, reporteth, in the innermost Places, there is a Province of great Renown for the discomfiture of the Persians by *Alexander*, and the flight of *Darius*; at that Time having in it a famous City, called *Iffoss*, whereof the Bay is named the Bay of *Iffoss*, but now having not so much as a little Town. Far from thence lieth the Foreland *Amanoides*, between the Rivers *Pyramus* and *Cydmus*. *Pyramus* being the nearer to *Iffoss*, returned by *Mailon* and *Cydmus*, runneth out beyond through *Tarsus*. Then is there a City possessed of old Time by the *Rhodians* and *Argives*, and afterward, at the appointment of *Pompey*, called *Soloe*; by Pyrates, now *Pompeyepole*.

Hard by, on a little Hill, is the Tomb of the Poet *Aratus*, worthy to be spoken of, because it is unknown why Stones are cast into it do leap about: Not far from thence is the Town of *Cyrocus*, environ'd with a small Balk to the firm Land.

Above it is a Cave, named *Coricus*, of singular Nature, and far more Excellent than may with ease be described: For gaping with a wide Mouth, even immediately from the Top it open-

eth, the Mountain butting upon the Sea, which is of great heighth, as it were of Ten Furlongs; then going deep down, and the farther the larger, it is Green round about with budding Trees, and casteth it self into a round Vault, on both sides full of Woods, so marvellous and beautiful, that at the first it amazeth the Minds of them that come into it; and maketh them think they have never seen enough of it. There is but one going down into it, narrow and rough, of a Mile and a half long, by pleasant Shadows and Coverts of Wood, yielding a certain rude Noise, with Rivers trickling on either Hand. When ye come to the bottom, there again openeth another Cave, worthy to be spoken of for other Things. It maketh the Enterers into it afraid with the din of Timbrels, which raiseth a ghastly and great Ratling within, afterward being a while lightsome; and and anon, the further ye go, waxing darker, it leadeth (such as dare adventure) quite out of sight, and carrieth them deep, as it were into a Mine, where a mighty River rising with a great Breast, doth but only shew it self, and when it hath gulhed violently a while in a short Channel, sinking down again, it is no more seen. Within is a walt Space more horrible than any Man dare pierce into, and therefore it is unknown. It is altogether Stately, and undoubtedly Holy and Worthy, and also believ'd to be inhabited by Gods. Every Thing presenteth a Stateliness, and setteth out it self with a certain Majesty.

There is another beyond, which they call *Typho's Cave*, which is a narrow Mouth, and (as they that have tried it do Report) very low, and therefore dimmed with a continuall Darknes, and not easie to be sought out: Howbeit, because it was  
some;



Sometime the Chamber of the Gyant *Typho*, and because it now out of hand strifeth such Things as are let down into it, it is worthy to be mentioned for the Nature thereof, and for the Tale that is reported of it. Beyond that, are two Forelands, that is to say, *Sarpedon*, some Time the Bounds of King *Sarpedon's* Realm, and *Anemutium*, which parteth *Cicilia* from *Pamphilia*, and between them *Celendris* and *Natitos*, Towns built and peopled by the *Samians*, whereof *Celendris* is nearer to *Sarpedon*.





T H E  
 Husbandman's Practice :  
 O R,  
*Prognostication for EVER.*  
 W I T H

The S H E P H E R D's perpetual Progno-  
 stication for the Weather.



*What the Husbandman should Practice, and what  
 Rule he should follow ; after the Doctrine of  
 Albert, Alkind, Haly, and Ptolomy.*



H E Wise and Cunning Masters in  
*Astrology* have found, That Men  
 may see and mark the Weather  
 of the *Holy Christmas Night*, how  
 the whole Year after shall be in his  
 working and doing, and they shall  
 speak on this wise.

When

When on the *Christman-Night* and Evening it is very fair and clear Weather, and is without Wind and without Rain, then it is a Token that this Year will be plenty of Wine and Fruit.

But if the contrariwise, foul Weather and Windy, so shall it be very scanty of Wine and Fruit.

But if the Wind arise at the rising of the Sun, then it betokeneth great Death among Beasts and Cattle this Year.

But if the Wind arise at the going down of the same, then it signifieth Death to come among Kings and other great Lords: But if the Wind arise at North *Aquilon* at Midnight, then betokeneth the Year following to be a fruitful Year, and a plentiful. But if the Wind do arise and blow at South *Austro* in the midst of the Day, that Wind signifieth to us daily Sickness to reign and be amongst us.

## 2. Of *Christmas-Day*.

If *Christmas-Day* be on the Sunday, that Year shall be a warm Winter, and beginning with Sorrow, there shall be great Winds and Tempests. The Lent shall be mild, warm and near; the Summer hot, dry and fair; the Harvest moist and cold, much unto Winter.

Wine and Corn shall be plenty and good, and there shall be much Honey and the Sheep shall prosper well. The small Seeds and Fruits of Gardens shall flourish also. The old Men shall die sore, and especially Women that go with Child: Peace and Quierness shall be pienteous among married Folks.

If *Christmas-Day* fall on the Monday, there shall be a misty Winter, neither too cold nor too warm; the Lent shall be very good, the Summer

windy, with great stormy Weather in many Lands; the Harveſt good, and much Wine, but very little Honey, for the Swarms of Bees ſhall die, and many Women complain and ſit mourning this Year for their Huſbands.

If *Chriſtmas-Day* be on the *Tueſday*, it ſhall be a cold Winter and moiſt, with much Snow; the Lent ſhall be good and windy, the Summer wet, and Harveſt dry and evil; there ſhall be reaſonable plenty of Wine, Corn, Oil and Tallow; the Swine ſhall die, and Sheep be diſeaſed, and the Beaſts periſh; the Ships of the Sea ſhall have great miſfortune; much Amity and good Peace ſhall be among Kings and Princes, and the Clergy ſhall die ſore that Year.

If it fall on *Wedneſday*, then ſhall the Winter be very ſharp, hard, and after warm; the Lent ſtrong, with naughty Weather; the Summer and Harveſt very good Weather; and this Year ſhall be plenty of Hay, Wine and Corn, which ſhall be very good; the Honey dear, Fruits ſcant and very good; Builders and Merchant-Men ſuffer great Labours; and young People, Children, and alſo Cattle die in great ſtore.

If it fall on *Thuſday*, the Winter ſhall be very good, with Rain; the Lent windy, a very good Summer, and a miſty Harveſt, with Rain and Cold; and there ſhall be much Corn, Fruit, and all Things ſhall abound on Earth, and Wine, with Oil, and Tallow, ſhall be Plenty, but yet very little Honey. Many great Men ſhall die, with other People; and there ſhall be good Peace and great Honour to all Kings and Governours.

If it fall on *Friday*, the Winter ſhall be ſtedfaſt and continue his Courſe; the Lent very good, but the Summer ſtedfaſt, and the Harveſt indiffer-  
rent,

rent, and there shall be Plenty of Wines and Corn. Hay shall be very good, but the Sheep and Swarms of Bees shall die sore, the People shall suffer great Pains in their Eyes; Oil shall be very dear that Year, and of Fruits there shall be Plenty, but Children shall have much Sicknes.

If it be on *Saturday*, then shall the Winter be misty, with great Cold and much Snow, and also troublesome, unsteafast, with great Winds; the *Lent* shall be Evil and Windy, the Summer Good, and dry Harvest; there shall be little Corn, and dear, and scarcity of Fruit; Pastures for Beasts shall be very good, but the Ships on the Sea, and other Waters, shall have great Misfortune: Great hurt shall be done to many Houses, and there shall be War in many Countries with Sicknes, and many old People die: Many Trees shall wither, and the Bees die also that Year.

### 3. Of the Practice of the Husbandman.

THE Husbandman's Practice standeth after this manner:

They begin to mark first on *Christmase-Day*, and so forth; they mark also the other Twelve Days even from the first Day, and what Weather there is on every one of the Twelve Days. And also the Weather that shall be upon and in the Month that belongeth to the same Day; and therefore it is to be marked, that *Christmas-Day* betokeneth *January*, and *St. Stephen's Day* betokeneth *February*, and *S. John's Day* betokeneth *March*, and so forth, proceeding unto the last.



4. *The Disposition of the Twelve Days, known by the shining of the Sun.*

**O**N *Christmas-Day*, if the Sun do shine the whole day, it betokeneth a peaceable Year.

If the Sun shine the second day, Gold shall be hard to come by, and the Corn much set by.

If the Sun shine the Third day, Bishops and Prelates will be diligent to make War, and great Errors shall be among Churchmen.

If the Sun shine on the Fourth day, then must the weak Children suffer much Pain.

And if the Sun do shine on the Fifth day, then both the Winter Fruits and Herbs, and Fruits of Gardens prosper well.

If the Sun do shine on the Sixth day, there shall be great plenty of the Fruits of the Gardens, with all other Fruits also.

But if the Sun doth shine on the Seventh Day, then betokeneth hunger and scarceness, both of Man's Food, and also of Beasts; for Victuals shall be dear, with Wine and Corn.

If the Sun do shine on the Eighth day, it shall be good for Fishers that Year, and Fortunate.

If the Sun doth shine on the Ninth day, it shall be prosperous and happy for Sheep that Year.

If it shine the Tenth day, then shall their be much evil Weather that Year.

If it shine the Eleventh day, there shall be much misty Weather that Year, and also commonly Death.

If it shine the Twelfth day, then followeth that Year much War, Debate and Strife.

If the Wind blow the *Christmas-Day* at Night, that betokeneth Death to a great Man in the Land.

The Second Night, if the Wind be still and laid, then the Third Night dieth the greatest Lord in that Land.

If the Wind blow the Fourth Night there shall be Dearth in the Land.

If it blow the Fifth Night, there shall be Death among them that are Learned.

The Sixth Night, Wind bringeth plenty of Wine, Corn, and Oil.

The Seventh Night Wind bringeth neither hurt nor good.

The Eighth Night Wind causeth much Death among old and young People.

The Ninth Night, Wind betokeneth much Sicknes and Death among the People.

The Tenth Night, the Cattle fall to the Ground and die.

The Eleventh Night, much Fish shall die.

The Twelfth Night, it betokeneth much War and Debate in the Land.

*5. From the Time of Christmas unto the Twelfth-Day.*

THE Husbandman understandeth all this :

When on *Christmas-Eve* at Midnight, the Wind waxeth still, it betokeneth a fruitful Year ; when on the Twelfth-Day afore Day, it is somewhat Windy, that betokeneth great plenty of Oil.

When the Sun on the Twelfth-Day in the Morning doth shine, that betokeneth foul Weather : In the beginning it is never stedfast Weather, for the Months go all one through another the same day. If it be fair Weather that Day, it is happy and fortunate. The Sixth Day after the First Day, is the last Day, so that the First is last, and that in the Six Days every Day leaveth behind him two Months.

Also

Also that the scond Day leaveth *February* in the Forenoon, and *January* at the Afternoon, and so forth do all the other Days.

*January.*

**I**F it be on *New-Years Day* that the Clouds in the Morning be red, it shall be an angry Year, with much War and great Tempests. If the Sun doth shine on the 22d Day of *January*, there shall be much Wind. If the Sun doth shine on Saint *Paul's Day*, the Twenty fifth Day of *January*, it shall be a fruitful Year, and if it do Rain or Snow, it shall be between both: If it be very misty, it betokeneth great Death: If thou hear it Thunder that day, it betokeneth great Winds, and great Death, and most especially among Rich Men that Year.

*February.*

**O**N *Shrove-Tuesday*, whosoever doth plant or sow, it shall remain always Green.

*Item*, How much the Sun did shine that Day, so much he shall shine every Day in *Lent*, And always the next New-Moon that falleth after *Candlemas Day*, and after that the next *Tuesday* shall be always *Shrove-Tuesday*.

And when the Sun ariseth and shineth early, then prospereth well all manner of Fruit: If you hear it Thunder, it betokeneth great Wind and much Fruit.

*S. Beda* saith, There be Three Days and Three Nights, that if a Child be born therein, the Body abideth whole, and shall not consume away until the Day of Judgment; that is, in the last Day of *January*, and the Secrets thereof be full wondrous. And if a Tree be hewed on the same Day it shall never fail.

*March.*

*March.*

**T**HE more Mists that there be in *March*, the more good doth it, and as many Days as be in *March*, so many hoar Frosts shall you have after *Easter*, and so many Mists in *August*. All manner of Trees which shall be cut down unto the two last Holydays in *March*, shall never fail. *Item*, If on *Palm-Sunday* be no fair Weather, that betokeneth to Goodness: If it doth Thunder that Day, then it signifieth a merry Year, and Death of Great Men.

*April.*

**I**F it Rain never so little on *Ascension-Day*, it betokeneth Dearth of all manner of Food for Cattle: But when it is fair Weather, it is prosperous, and there shall be plenty of Tallow, and much Wool.

*May.*

**I**F the Sun doth shine on the 25th Day of *May*, Wine shall prosper well; but if it doth rain, it doth much hurt. *Item*, If it Rain on *Whitsunday*, it is not good. *Item*, In the last of *May*, the Oak-Trees begin to bear Blossoms; if they Blossom, then you shall have a good Year of Tallow, and plenty of Fruit.

*June.*

**I**F it Rain never so little on *Midsummer-Day*, that is the 24th Day of *June*, then do not Hazel-Nuts prosper: If the Holy Sacrament Day of our Lord be fair, then it is good, and cause Fruit plenty, and the Lambs to die.

*July.*

If it Rain on the second of *July*, such Weather shall be Forty days after, day by day; yet some imputed it to *Switbin*, the 15th.

*August.*

## August.

**I**F the Sun do shine on the 15th Day of *August*, that is a good Token, and especially for Wind.

## September.

**I**F thou wilt see and know how it will go that Year, then take heed of the Oak-Apples about *S. Michael's Day*, for by them you shall know how that Year shall be: If the Apples of the Oak-Trees when they be within full of Spiders, then followeth a naughty Year; if the Apples have with them Flies that betokens a good Year; if they have Maggots in them, then followeth a good Year; if there be nothing in them, then followeth a great Dearth; if the Apples be many, and early ripe, so shall it be an early Winter, and very much Snow shall be afore *Christmas*, and after that it shall be cold; if the inner Part or Kernel be fair and clear, then shall the Summer be fair, and Corn good also; but if they be very moist, then shall the Summer also be moist; if they be lean, then shall there be a hot and dry Summer. If it Thunder in this Month, it presageth plenty of Wine and Corn that Year.

## October.

**W**HEN the Leaves will not fall from the Trees then followeth after a cold Winter, or else a great Number of Caterpillars on the Trees.

## November.

**W**Hether the Winter be cold or warm, go on *All-hallow's-Day* to a Beech-Tree, and cut a Chip thereof, and if it be dry, then shall the Winter be warm. If thou wilt try on *S. Andrew's Even.* whether



whether it shall be a moist or dry Year that followeth, you shall know by a Glasse full of Water : If the Year shall be moist, and much Rain shall fall, then shall the Water in the Glasse run over ; and if there shall follow a dry Year, then shall not the Water arise to the brim thereof.

When there followeth a foggy Night, a good Year after ensueth ; That is, when it cometh on the *Thursday* Night, or on a *Flesh* day at Night, and on the *Friday* or *Saturday*, wherein some Men will eat no other Meat but *Flesh* ; if there be Thundring, that betokeneth plenty of Fruit.

*December.*

**W**HEN *Christmas-Day* cometh while the Moon waxeth, it shall be a very good Year, and the nearer it cometh to the New Moon, the better shall that Year be. If it cometh when the Moon decreaseth, it shall be a hard Year, and the nearer the latter end thereof it cometh, the worse and harder shall the Year be ; and if any Wood be cut off in the two last Days of *December*, and on the first Day of *January*, it shall not rot nor wither away, nor be full of Worms, but always wax harder, and in his Age as hard as a Stone.

*6. How thou may'st Rule thy Beasts that Year.*

**I**tem, Put out of thy Stable all thy Beasts, or what other Cattle thou hast, the Three Nights following hereafter, and make the Stalls and Stables very clean, with the Mangers also, and give a Beast no Meat those Nights in those Places, but bestow them in some other Room, and there give them Meat, for that is good : And these be the Three Nights, *Christmas-Even* at Night, *New-Years-Even*, and *Twelfth-Even* at Night.

7. *An old Rule of the Husbandman.*

**I**tem, When it is fair three *Sundays* after *S. James's* Day, it betokeneth Corn shall be very good; but if it Rain, then the Corn Wihereth: *Saint James's* Day before Noon betokeneth the Winter-Time before *Christmas*, and after Noon, it betokeneth the Time after *Christmas*. If it be so that the Sun do shine on *S. James's* Day, it is a Token of cold Weather; but if it Rain thereon, it is a Token of warm and moist Weather: But if it be between both, that is a Token of neither too warm, nor yet too cold.

8. *How the Weather should be the Twelve Months.*

**I**F a Man desire to know what fair Weather shall be in every Month, or what Rain, then must he Mark in what Hour the New Moon is in, and under what Sign, and what Planet ruleth the same Hour, so shall the same Month be hot and dry, cold and moist, after the Judgment and Manner of the four Times in the Year.

*Item*, When the Moon is new changed, what Weather shall be that Month, shall be found out after this Manner: If the Moon shine fair and clear, and so followeth Wind, shineth the Moon pale, so shall it Rain: If it Raineth the next Month after the New Moon, then shall it rain forth the whole Month.

*The Saying of Sylinus and Petrus.*

**I**F the Sun have in the Morning under him troublesome Clouds, then shall ye have Rain, and much Tempest of Weather; if the Clouds be troubled in the Morning early, and black, then shall there blow a strong North-Wind. If

If the Sun and Element be red in the Morning, it betokeneth rainy Weather. If it be red in the Evening, it is a Token the next Day shall be fair Weather.

10. *The Circles about the Sun, Moon, and other Stars.*

**G**uido Bonatus speaketh on this wise: We shall mark the Circles which be somewhat about the Sun, and about the Moon, whether they be one or more, and if there be but one, they being clear and not long enduring, and quickly vanish'd, it betokeneth fair and clear Weather following, and a good and clear Air; and when there be many Circles, it betokeneth Wind; if they be of Colour Red, and clear in many Parts, then it betokeneth Trouble in the Air.

And if they be gray, dark, and of earthly Colour, then it betokeneth Trouble in the Air, thro' cold and wind, and it bringeth in the Winter Time Snow, and in Summer Time Rain.

When they be Black, it betokeneth in the Winter Wind and Snow, in Summer Rain; and when they be many, then do the same the more encrease.

11. *The Colours and Lights of the other Stars.*

**W**HEN the Stars give great Light, it betokeneth Wind from the same Parts where those Lights be seen.

When the Stars be misty and dark, as though they shined through a Mist, and that all the same Time there be no Clouds in the Element, it is a Token of Trouble in the Air, and much Rain or Snow after the Time of the Year.

And

And when they be clear and red, they judge it to be windy.

Likewise, if thou seest the common Stars thick, dark, and of course fight, it betokeneth always change of Weather. If thou in clear Weather seest the Stars shoot, and fall down to the Earth, that is a Token that there shall be shortly after Wind from those Parts where the Stars do shoot, and the more they shoot, the stronger shall be the Wind: For when you see such Things present, it betokeneth inordinate Wind; and when you see such like in every Part of the Element, that is a Token of great Trouble in the Air in all Parts, with Thunder and Lightning.

*12. How to know the Weather by the Rising and Going down of the Sun.*

**W**HEN the Sun ariseth clear and fair, it is a Token of a fair day.

When the Sun ariseth, and hath about him red Clouds, it is a Token that it will Rain that day.

When there be Clouds in the Orient, so that the Sun cannot shine through them at his arising, is then a Token of Rain.

When the Kuglin is in the rising of the Sun, it betokeneth a sharp Wind, in going down of the Sun, fair Weather.

When there be Clouds about the Sun when he ariseth, the less that the Sun doth shine, the more redder the Clouds.

When at the rising of the Sun there proceedeth a long shining, it betokeneth Rain.

When afore the rising, the Sun-shine doth appear, it betokeneth water and wind,

When the Sun in rising is dark, or hid under a Cloud, it betokeneth Rain.

When

When the Sun is clear, and that it giveth Light from the middle Part against the rising, about Midnight, then it betokeneth Rain and Wind.

When long shining Beams go before the Sun, it betokeneth a dead and strong Wind from those Parts that the Beams do shine.

When by the Accident at Night there is a shining Circle, it betokeneth that Night boistrous and unruly Weather, and if there be a Mist, the stronger shall the Wind be: If the Mist fall from the Sun, it betokeneth Wind in the Region beyond where it falleth.

When the Sun ariseth black, or with Clouds under it, or that he hath on both Parts Clouds, which some Men call the Sun, or Sun-beams, which proceed from the Sun; whether they be black of Colour or no, it betokeneth a Winter Air, or Rain.

When the Circle that is round about the Sun, in the rising or going down thereof, is in many sundry Colours, or else as red as Fire, or else that the Light of the Sun doth fail, or that the Colour be itelled, or that the Clouds stand thereby, or that the Sun-Beams be very long, it signifieth a strong Wind to come from those Parts.

When in the rising or going down of the Sun, the light or shining thereof goeth before, and in the Evening the Element is red, it betokeneth the next day fair Weather: And when the shining thereof in the rising or going down be not right, it betokeneth Rain.

13. *Albertus of the Lightning.*

**I**F the Colour of Lightning be red and clear, the Flames white and red, or the Colour of Snow, that betokeneth all Things fruitful, the other helpeth to the bringing forth, and doth neither hurt nor



nor hinder, except it be too far withered; the Third goeth through and setteth forth.

*14. Of the Rainbow, from whence he is, and what it signifieth.*

**W**HEN the *Rainbow* is clear, then shall it not be long clear after, which betokeneth a Winter Air, or Rain.

*Item,* When thou seest in the Morning a *Rainbow*, it betokeneth Rain the same Day, and there shall be a great boisterous Storm.

*Item,* When the *Rainbow* doth appear about Three or Four of the Clock in the Afternoon, it betokeneth fair Weather, and there shall be against it a strong Dew.

*Item,* When there doth a *Rainbow* appear about Noon, it betokeneth much Water.

*Item,* When the *Rainbow* doth appear about the going down of the Sun, then doth it, for the most part Thunder and Rain.

*Item,* When it appeareth in the Orient, then followeth fair Weather.

*Item,* When the *Rainbow* appeareth in boistrous Weather in the North, it betokeneth fair Weather and clear; and contrariwise, when he appeareth and is seen with a clear Summer, whether in the West, or Noon, it followeth Rain.

*Haly* saith, When the *Rainbow* appeareth in fair and clear Weather, it betokeneth Encrease of raw Weather, and in the Winter it betokeneth less.

*15. Of Thunder and Lightning.*

**W**Hen in the Time of Winter the Sun is in *Capricornus* and *Aquarius*, especially from *Lucy*, until the 10th of *January*, if the Thunder be heard, then

When shall it be from the beginning of the Lightning throughout the whole Year, more windy than any other Year is. When in Summer it Thundreth more than it Lightneth, it is a sign of Wind that shall come from the same Place whence the Thunder cometh: but if there be seen more Lightning than is heard of Thunder, then shall the Wind come from the Place where the Lightning is seen.

If it Thunder less than Lighten, that is a Token of Rain, with fair and clear Weather, and shall both Thunder and Lighten, or else Thunder and Lighten out all Four of the Quarters; but mark, if it come only from the East Part, there shall be next Day Rain from the North, and Wind.

When it Thundreth early, it betokeneth both Wind and Rain to come from the Day.

6. To know the Weather by the Four Quarters of the Year, as sheweth Leithenbergher.

**W**HAT Weather there shall be on the Day the Sun enters into *Aries*, and in the next Day after their Operation, shall be for the most Part in the Harvest, in *September*, *October*, and *November*.

*Item*, *Aries* worketh the one Day when the Sun goeth in *Leo*, and the next Day before and after, and so shall be the Winter, especially *December*, *January*, and *February*; for the Winter giveth him wholly, and leaveth on the North, that is to say, from the Midnight, which is the *Orient East*, and that Time shall be dry, and then shall be great Frost and Cold.

But if it come in South *Austro*, which is of the mid-day, either West *Occidental*, then that Time shall be moist and but little Ice. If the Weather be

be dry after the moistness, so shall the Winter be unstable.

On that Day that the Sun goeth into *Libra*, mark the Weather the next day afore it, and then the next day after it, and when the Weather is given to Lightning more in *March*, *April*, and *May*, then mark that also. For as the Weather is in those days that come next after, and afore, when the Sun entereth into *Aquarius*, so shall it be in the most part of the Summer, *June*, *July*, and *August*.

In them many wise Men do conclude how the Weather shall be all the Time that the Sun is from *Libra* to *Scorpio*, even to the Twentieth Degree, That is, that from the Fourteenth of *September* unto *Alhallow's-Day*, and commonly it shall be likewise in the Year following. And this Time is reckoned among the Twelve Months; so that Four days are reckoned for a Month, and every day betokeneth a Quarter of a Moon, which is seven days, and *November* is reckoned for the first Month.

27. *How to know the Weather out of the New and Full Moon.*

ON the Third Day before the new and full Moon, mark well the Moon, where there goeth or proceedeth from her a clear Light shining, it betokeneth fair Weather, and also windy, and if the Moon be black or dark, it is a Token of cold Air and Rainy.

When there is a fair and clear Circle by the Moon, and that being sharp and bright, it betokeneth a fair and clear Air; and if there be Two or Three Rings about the Moon, it betokeneth a cold Winter Air.

When e

When there is a Darknes about it, it is a Token of winterly Air which cometh through strong Winds; and if there be black about it, then it is Token of such like Weather also.

When the Moon ariseth and shineth fair, it be-  
cometh fair Weather; red, wind; black, rain.

Likewise as the Weather is on the Third day after the new and full Moon, so shall the Weather be Ten days after most commonly.

A sudden and hasty Rain cometh always from the Wind that went before.

The greatest Winds be commonly in Harvest; the sudden coming of cold and heat, cometh of the Wind, and of the Rain.

There goeth commonly before Thunder great Winds.

When the Wind goeth from the West, then is commonly rainy Weather.

From the East is fair Weather.

From Midnight, it is cold and hard Weather.

From Noon, hurtful and unhealthful Weather.

If it do hail in the midst of Summer, it is a Token of great cold in the higher Region of the Air; when the lower Part is that that causeth Hail to come from above.

*B. Of the Eclipses of the Moon, the Cause of, and how, and when they happen.*

YOU are to note, That an Eclipse of the Moon is nothing else but the Interposition of the Earth between the Bodies of the Sun and Moon, they being diametrically opposite; as if a Line drawn from the Centre of the Sun, to the Centre of the Moon should pass directly through the Centre of the Earth; which only happeneth at the Time of Opposition or full Moon, and not  
a very

a very Full Moon neither ; but only when they meet in the Head or Tail of the *Dragon*, which is only the Infection of Two Circles, *viz.* The Ecliptick and the Different, which is the Circle that carries the Moon about. And you are likewise to Note, That an Eclipse of the Moon appeareth to all those above, in whose Horizon the Moon is at the Time of the Opposition ; though it be otherwise with the Eclipse of the Sun : For a Solar Eclipse is to some Total, to others Partial, and to others not at all Visible, though the Sun be at the Time of the Conjunction above all the Horizon, &c.

*To find when the Moon shall be Eclipsed, and when not, by her Distance from either of the Two Sections called the Head and Tail of the Dragon.*

**I**F the Moon at the Time of her true Opposition to the Sun, shall be distant from either of these Two Points less than 10 Degrees, 21 Minutes and 20 seconds, then must the Moon suffer an Eclipse.

But if her Distance (as before) be more than 13 Degrees, 5 Minutes, 23 Seconds, then the Moon (at that full) cannot be Eclipsed.

Therefore if her Distance be more than 10 Degrees, 21 Minutes, 20 Seconds, and less than 13 Degrees, 5 Minutes, 23 Seconds, then she may happen to be Eclipsed, but not necessarily.

*20. To find when the Sun shall be Eclipsed, and when not.*

**I**F the apparent Latitude of the Moon at the Time of the visible Conjunction be less than 30 Minutes, 40 Seconds, there must be an Eclipse.

But if the apparent Latitude of the Moon be more than 34 Minutes, 51 Seconds, there cannot be an Eclipse.

There



Therefore if the apparent Latitude be more than 30 Minutes, 40 Seconds, and less than 34 Minutes, 51 Seconds, there may be an Eclipse.

1. *How to behold an Eclipse of the Sun, without hurt to the Eyes.*

**T**AKE a Burning-Glass, such as Men use to light Tobacco with in the Sun, or a Spectacle-Glass, that is Thick in the Middle, such as are for the eldest Sight; and hold this Glass in the Sun, as if you would burn through it a Paste-board, or White-Paper Book, or such like, and draw the Glass from the Board or Book, twice as far as you do burn with it; so by direct holding nearer or farther, as you shall see best, you may behold upon your Board, Paper, or Book, the round Body of the Sun, and how the Moon passeth between the Glass and the Sun during the whole Time of the Eclipse.

Thus thou mayest practice before the Time of an Eclipse, wherein thou shalt discern any Cloud passing under the Sun; or by another putting or holding a Bullet on his Fingers End betwixt the Sun and the Glass, at such Time (the Sun shining) as thou holdest the Glass, as before thou art taught.

*The Mind of the Fathers of the Nature of Fire.*

**W**HEN the Fire sparkles, it betokeneth Rain.

When the Fire giveth much Flame, or else when a Man taketh an Hasten, and lifteth it up to the Coals, and if the Coals do hang thereon, it betokeneth Wind and Rain.

When

When the Cold in Winter ceaseth,  
 And when a Man Snow findeth;  
 If there be dark Clouds thereby,  
 Then look for Rain verily:  
 If the Frog in the Morning do cry,  
 Betokeneth Rain great plenty.

23. *A brief Discourse of the Natural Causes of watry Meteors, as Snow, Hail, Rain, &c.*

**Y**OU must first Understand, That all watry Meteors, as Rain, Snow, or such-like, is but a moist Vapour drawn up by the Virtue of the Sun, and the rest of the Planets into the middle Region of the Air, where being congealed or dissolved, falleth upon the Earth; as Hail or Rain.

24. *Of the Rainbow.*

**P**liny saith, The Rainbow is made by the Sunbeams striking upon a hollow Cloud, when their edge is repelled and beaten back against the Sun, and thus ariseth Variety of Colours by the mixture of Clouds, Air, and fiery Light together. But (as he saith) it portendeth neither fair nor foul Weather.

25. *Of Rain.*

**O**F these kind of Meteors you may read *Aristoteli. Libro primo, Meteor Logicorum, Cap. 1, & 2*. But briefly, Rain is Vapour, and earthly Humour raised from the Earth and Water into the middle Region of the Air, where, by the Extremity of cold it is thickned into the Body of a Cloud, and after being dissolved, falleth upon the Earth.

26 Of Hail.

**H**AIL ingendred of Rain, congealed in Ice, freezing the Drops presently after the dissolving of the Clouds, whereby we have great irregular Stones fall on the Earth. I have seen them in that Fashion 1610, contain 4 Inches about, for the bigger it cometh, and the longer it tarrieth in the Air, the rounder it is, and the lesser.

27. Of Snow.

**S**NOW is of the same Humour that Hail is, but not groweth together so hard. *Pliny* saith, Hail sooner melteth than Snow, and the hail cometh sooner in the day than in the night.

28. Of Frost and Dew.

**W**HEN in the day time, through the faint heat of the Sun, there is a cold and moist Vapour drawn up a little from the Earth, presently at night it descendeth again upon the Earth, and is called *Dew*, and in the Spring or Harvest, it is a Sign of fair Weather : But if by means of cold it be congealed, it is called *Frost*, and therefore *Dews* come not so often in hot Seasons, neither when Winds be up, but after a calm and clear Night. Frosts dry up wet and moisture : For when (as *Pliny* saith) the Ice is melted, the like Quantity of Water in proportion is not found.

29. Of Wind.

**W**IND is nothing but many Exhalations drawn from the earth and inforced laterally above the Sun.

## 40. Of sudden Blasts.

**A** Windy Exhalation being thrown down, and encompassed (as *Pliny* saith) in a thin course of Clouds, newly overcast, coming at some time with such a Violence, as it bursts and cleaves a dry Cloud in sunder, and makes a Storm, of the *Greeks* called *Ecnephias* : But when this Cleft is not great, but that the Winds be forced to turn round and roll his Descent without Lightning, there is made a Whirl-puff, or Gust, called *Typhon* : That is to say, The Storm *Ecnephias* sent forth a windy Violence, and this Wind doth bear many Things away with it, changing from Place to Place ; but if the Hole in the Cloud were great, it is called *Turbo*, casting down and overthrowing all that is next it ; *Pliny* saith, *Ecnephias* cometh with Snow, nor no *Typhon* from the South : Some say, Vinegar thrown into this Wind, breaks the Gust.

## 31. Of Earthquakes.

**P**LENTY of Winds gotten into the Bowels, Holes, and Corners of the Earth, bursting out of the Earth, and the Earth closing again, causeth the shaking, or Earthquake, and is a Token of ensuing War.

## 32. Of Earthquakes.

**W**HEN Waters in Wells or Pits be troubled and have a bad savour, the long absence of Winds, strange Noises, the Obscurity or Darkeness of the Sun with Clouds, and strangely coloured, &c.

## 33. Of

## 33. Of Thunder and Lightning.

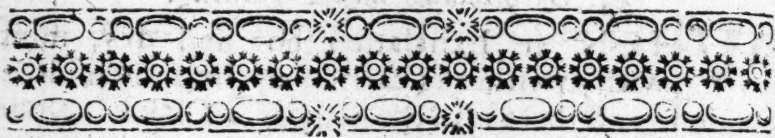
**W**HEN an Exhalation hot and dry, mixt with moisture is carried up into the middle Region, and there is in the body of a Cloud. Now these two Contraries being thus shut or pent in one room together, they fall at Variance, whereby the Water and Fire agree not, until they have broken the Prison wherein they were pent, so that Fire and Water fly out of the Cloud, the breaking whereof maketh a Noise like renting of Cloth which we call Thunder, and the Fire Lightning, first seen in respect the Sight is before the Hearing; and of Lightning there may be many Sorts.

That which is dry burneth not at all, dissipating and dispersing: That which is moist burneth not likewise, but blast; and altereth the Colour; but that which is clear, is of a strange Operation, it draweth Vessels dry without hurt to the Vessel; it melteth Metal in Bags or Purfes, and hurteth not the Bag or Purse, nor Wax that sealed the Bag hurt; it breaketh the Bones and hurteth not the Flesh, and killeth the Child in the Womb, not hurting the Mother. *Pliny* saith, *Scythia*, by reason of Cold, and *Egypt*, by reason of Heat, have seldom Lightning.

## 34. What Things be not hurt by Lightning.

**I**T hurteth not the Lawrel-Tree, it entrencheth not past five Foot into the Earth; such that are shadowed with Skins of Seals or Sea-Calves, are free, the Eagle is free, &c. Many other wondrous and strange kind of Meteors be there in the Heavens, oftentimes seen, as Comets, Burning Dragons, &c. but this Volume will not contain an ample Discourse thereof.





*Here followeth divers and sundry Rules of excellent Use, and right necessary to be known by the Husbandman, and not only of him, but of all other Persons of what Quality soever.*

**A**ND first I will begin to shew what Rules of Husbandry are to be observ'd in each month and also, *Observations for taking of Physick, and keeping of a good wholesome Diet, and modest Recreation.*

### 36. Rules of Husbandry in January.

**T**HIS is the Season for good Husbands to lop and purge superfluous Branches from Fruit-trees, uncover their Roots, set all kind of Quick-sets and Fruit-trees in the new Moon, be sure the Wind be not North nor East, and set the same sides to the South and West, which grew at the first: set Beans, Pease, and Parsnips, the Weather mild, and Moon decreasing, dig Gardens, drench weak and sick Cattle; Kine with Verjuice, Horses with Water and ground Malt, sodden with a little Bran.

### Observations for Physick and Diet in January.

**T**HE best Physick is warm Cloaths, good Fires, warm Diet, and a merry honest Wife.

Rule of the

*Rules of Husbandry in February.*

**T**HIS Month set, cut, and lay Quick sets, and Roses, and all other Plants ; set and plant Vines Hops, and all Fruits that grow on Bushes : Sow Pease, Beans, and Onions, furnish your Gardens with Sallads and Pot-herbs, for Summer ; Prune and Trim all sorts of Fruit-trees from Moils, Canker, and superfluous Branches ; remove Grasses or young Trees, in the last Quarter, the Moon being in *Aries, Libra, or Scorpio.*

*Observations for Physick and Diet in February.*

**I**F necessity urge, you may let Blood ; but be sparing in Physick, and be sure when a warm Day comes, to prevent taking of Cold through carelessness ; for the warm Air in this Month is not lasting, but oft deludes us to our Prejudice.

*Rules of Husbandry in March.*

**N**OW regarding the wind and weather, graft, cut Quick sets, cover the Roots of Fruit trees (opened in *December* and *January*) with fat Earth, sow Oats, Barley, Parsnips, Onions, Carrots, Melons, Cucumbers, and all kind of Pot-herbs, slip Artichoaks and Sage, and so all manner of Garden seeds.

*Observations for Physick and Diet in March.*

**N**OW advise with the honest and able Astrological Physician ; 'tis good to Purge and let Blood.

*Rules of Husbandry in April.*

**T**HIS Month sow Hemp and Flax, pull Hops, set and sow all kind of Herbs, restore the liberty of the laborious Bee, by opening her Hive : Bark Trees

Trees for Tanners, and let good Housewives mind their Gardens, and begin to think of their Dairies.

*In Gardening never this Rule forget,  
To Sow dry, and Set wet.*

Observations of Physick and Diet in April.

**T**HE Use of Physick becomes now seasonable, as also Purging and Blood-letting: 'Tis good to abstain from Wine, for many Diseases will be taken thereby, to the Ruin of many.

*Rules of Husbandry in May.*

**T**HIS Month commands the provident Housewife and the prudent Artift, to set their Stil's on Work. In the beginning of the Month sow and set those Tender Summer-Herbs, that would not endure the former Cold, Weed your Hop Gardens, cut off superfluous Branches, Moss-Trees and Gardens, and Weed Corn.

Observations for Physick and Diet in May.

**N**OW every Garden and Hedge afford thee Food and Physick, rise early, walk in the Fields by running Streams, the North and West Sides. Sage and sweet Butter an excellent Breakfast; clarified Whey with Sage, Scurvy-Grass-Ale, and Worm-Wood Beer, are wholesome Drinks.

*Rules of Husbandry in June.*

**A**T the Full of the Moon, this Month or next, gather your Herbs to keep dry for the whole Year; set Rosemary and Gilliflowers, sow Lettice and Radish three or four Days after the Full, and they

they will not run to Seed; Shear your Sheep, the Moon encreasing.

*Observations for Physick and Diet in June.*

**L**ET honest, moderate Labour and Exercise, procure your Sweat; thin and light Diet, and chaste Thoughts tend to Health; lie not unadvisedly on the Ground, or over hastily drink.

*Rules of Husbandry in July.*

**G**ET Rue, Wormwood, and Gall, to strow on your Floors, to destroy Fleas; at the Full Moon, gather Flowers and Seeds; dry your Flowers rather in the Shade than in the Sun, which too much exalted their Virtue; but to avoid Corruption, let the Sun's heat a little Visit them.

*Observations for Physick and Diet in July.*

**B**EWARE of violent Heat, and sudden Cold, which are the great Distempers of this Month, and procure Pestilential Diseases; forbear superfluous drinking, but eat heartily.

*Rules of Husbandry in August.*

**N**OW with Thankfulness reap your desired Harvest: Sow Winter Herbs in the New of the Moon; esteem fair Weather as precious, and dispense it not. Gather Garden Seeds near the full, use moderate Diet, forbear to sleep presently after Meat: Take heed of sudden cold after heat.

*Observations for Physick and Diet in August.*

**B**EWARE of Physick and Blood-letting in the Dog Days, if the Air be hot, otherwise, if Occasion require, you may safely make Use thereof.

*Rules*



*Rules of Husbandry in September.*

**T**HE beginning of this Month, and end of the former gather Hops, their Complexion being brown, and the Weather fair, and no Dew on the ground ; kill Bees, make Verjuice, remove and set all Slips of Flowers between the two Lady-days ; remove Trees from September till February, especially in the new of the Moon, the Weather warm, and the Wind South or West ; cut Quick sets, gather ripe Fruit, sow Wheat and Rye, winter Parsnips and Carrots, and set Roses, Strawberries and Barberries.

*Observations for Physick and Diet in September.*

**N**OW as the Year declines, provide your Winter Garments hang them on loosely, to prevent that you might after repent of ; good for Physick and Phlebotomy.

*Rules of Husbandry in October.*

**S**OW Wheat and Rye, remove your Plants and Trees about the new Moon ; observe this as a seasonable Secret, That in setting, you carefully place that side to the South and West, which were so before you took up the Plant, otherwise the Cold kills it : Gather your remaining Winter Fruit, set all kind of Nuts and Accriss, and cut Rose-trees but once in two years, if you intend to have store of Roses.

*Observations of Physick and Diet in October.*

**T**HE Garments you last Month hung on your Backs in jest, now button them close in good earnest ; cloath you know for prevention, for the cold comes insensible, and Fogs oft-times beget a whole Winters cold. Consult with your Taylors as well as Physicians.

*Rules,*



*Rules of Husbandry in November.*

**S**ET Crab-Tree Stocks to Graft on, in the old  
of the Moon set Pease and Beans, and Sow  
Parsnips and Carrets, Trench Gardens with Dung,  
uncover the Roots of your Apple-Trees, and so  
let them remain 'till *March*, kill Swine in or near  
the Full of the Moon, and the Flesh will the better  
prove in boiling.

*Observations for Physick and Diet in November.*

**T**HE best Physick this Month is good Exercise,  
Warmth, and wholesome Meat and Drink.

*Rules for Husbandry in December.*

**I**N the last Quarter of the Moon, this Month  
and the next, are the best Times to fell Timber:  
Let Fowlers mind their Game; cover all your best  
Flowers and Herbs from Cold and Storms, with  
rotten Horse Dung; look well to thy Cattle, bleed  
Horses. Let a warm Fire, and a Cup of Nectar  
be thy Bath, the Kirchin thy Apothecary's Shop,  
hot Meats and Broths thy Physick, and a well  
spread Table the proof of thy Charity to thy poor  
Neighbours, to whom this Advice is season-  
able.

*Being poor thy self, and cannot feast at all,  
Thank God for such as thee to feasting call.*

*Observations for Physick and Diet in December.*

**T**HE best Physick is, as before, a merry honest  
Heart, and the Exercise of Charity among thy  
poor Neighbours.

37. Here followeth other brief Rules of Physick and Husbandry.

*Physical Observations.*

**G**OOD to let the Sanguine Blood when the Moon is in *Pisces*. To let the Cholerick blood when the Moon is in *Libra*, *Aquarius* or *Pisces*. To let the Phlegmatick Blood when the Moon is in *Sagittarius* or *Aquarius*. To prepare Humours, the Moon in *Gemini*, *Libra*, or *Aquarius*.

*Good to Purge*

**W**ITH Electuaries, the Moon in *Cancer*.  
With Pills, the Moon in *Pisces*.

With Potions, the Moon in *Virgo*.

Good to take Vomits, the Moon being in *Taurus*, *Virgo*, or the latter part of *Sagittarius*.

To purge the Head by Sneezing, the Moon being in *Cancer*, *Leo*, or *Virgo*.

To take Glysters, the Moon being in *Aries*, *Cancer*, or *Virgo*.

To stop Fluxes and Rheums, the Moon being in *Taurus*, *Virgo*, or *Capricorn*.

To Bath when the Moon is in *Cancer*, *Libra*, *Aquarius* or *Pisces*.

To cut the Hair of the Head or Beard, when the Moon is in *Libra*, *Sagittarius*, *Aquarius*, or *Pisces*.

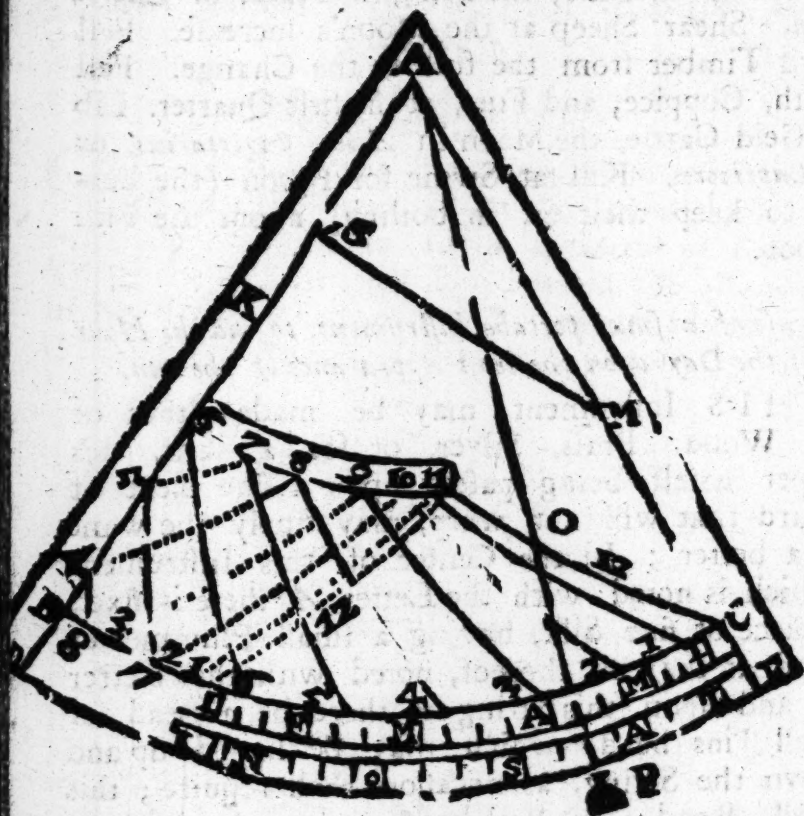
*Brief Observations of Husbandry.*

**S**ET, Sow Seeds, Graft and Plant, the Moon being in *Taurus*, *Virgo*, or in *Capricorn*. And all kind of Corn in *Cancer*. Graft in *March* at the

the Moon's increase, she being in *Taurus* or *Capricorn*. Shear Sheep at the Moon's increase. Fell hard Timber from the full to the Change. Fell Frith, Coppice, and Fuel, at the first Quarter. Libor Geld Cattle, the Moon in *Aries*, *Sagittarius*, or in *Capricorn*. Kill fat Swine for Bacon (the better to keep their fat in boiling) about the Full Moon.

*The use of a small portabe Instrument, to find the Hour of the Day upon the least Appearance of the Sun.*

THIS Instrument may be made either of Wood, Brasse, Silver, or for a shift, this Paper it self being pasted upon a fine piece of Board that will not warp, may supply the want of a better : In the Center of this Instrument (which is noted with the Letter *A*) there is fixed a piece of fine Silk, having a small Plummer of Lead at the end thereof, noted with the Letter *P*, and upon this String let there be a Bead, or small Pins head, which may be slipped up and down the String, as occasion shall require ; this small Bead, or Pins-head, is noted with the Letter *O*. Likewise upon the Edge of the Instrument, noted with *A B* you must have a small piece of Wier (or a piece of small Pin) about a quarter of an Inch in length, which must stick upright upon the Edge of the Instrument, this small piece of Wire is noted with the Letter *S* : Or if you will, you may have a small hole made in the Line *A B*, into which you may stick a Pin when you would know the hour of the Day, which will be sufficient. Lastly between the Lines *B C* and *D E*, are noted certain small Divisions, which are the days of the twelve months of the year, noted



red with the first Letter of every Month, as *J* for January, *F* for February, *M* for March, *A* for April, *M* for May, *J* for June, *J* for July, *A* for August, *S* for September, *O* for October, *N* for November, *D* for December.

Now the Hour Lines offer themselves to every ones Eye, having the Numbers 12, 1, 2, 3, 4, 5, 6, 7, 8, 11, 10, 9, 8, 7, 6, 5, 4, set at each end of them.

Having thus described the several Parts of the Instrument, I will now shew the use thereof which,

which is very easie : For first (the Thread being fixed fast at the Center, at *A*) you must lay the String upon the Day of the Month) (as in the Figure the String lieth upon the 10th Day of *April*) then staying it there, move the Bead up and down the String till it lie just upon the Line of 12, as you see in the Figure at *O*, then is your Instrument fitted to find the Hour any Time that Day, which you must do after this manner : Take the Instrument in your Hand, laying the Thumb of your right Hand about *E*, and the Thumb of your left Hand about *R*, turning the left Side of your body to the Sun, and hold up the Instrument till the Sun cast the Shadow of the short Piece of Wier in *S*, strait along the Line *S G*, neither above nor below it, the String playing at free liberty by the side of the Instrument, then shall the Bead, falling upon the Hour-Line, give you the true Hour of the Day, either before, or Afternoon.

*Example.*

IF you would find the Hour on the 5th of *April*, you must then lay the Thread upon that Day, and keeping it there, move the Bead until it lie upon the Line of 12, then holding the Instrument in your Hand, and turning the left Side of your Body to the Sun, holding it up till the shadow of the small Wier fall just upon the Line *S. M.* and then (and then the Thread and Plummer having free liberty to move along the side of the Instrument) observe where the Bead resteth, and there is the Hour of the Day, as if it fall upon the Line noted with 9 or 3, then it is either 9 in the Morning, or 3 in the Afternoon. In the like manner, if it falls upon the Line 10, or 2, it is either 10 in the Morning, or 2 in the Afternoon. Again, if it fall



fall just between the line of 8: and 3, then it is either half an hour past 8 in the Morning, or half an hour past 3 in the afternoon; and which of these hours it is, may be easily distinguished:

*Note, That, from the Tenth day of March, to the Twelfth of September, you must make use of the hour-lines which are drawn with a full line thus ———. But from the Twelfth of September to the Tenth of March, you must make use of those hour-lines which are pricked thus.... Let thus much suffice concerning the use of this Instrument.*

*Vsus optimus Magister.*



**A TABLE**

A TABLE showing the Interest of any Summ of Money, from 1 Pound to 1000 Pound, at 6 per Cent.

	1 month	2 month	3 month	4 month
lib.	lb. s. d.	lb. s. d.	lb. s. d.	lb. s. d.
1000	5 00 00	10 00 00	15 00 00	20 00 00
500	2 10 00	5 00 00	7 10 00	10 00 00
400	2 00 00	4 00 00	6 00 00	8 00 00
300	1 10 00	3 00 00	4 10 00	6 00 00
200	1 00 00	2 00 00	3 00 00	4 00 00
100	0 10 00	1 00 00	1 10 00	2 00 00
90	0 09 00	0 18 00	1 07 00	1 16 00
80	0 08 00	0 16 00	1 04 00	1 12 00
70	0 07 00	0 14 00	1 01 00	1 08 00
60	0 06 00	0 12 00	0 18 00	1 04 00
50	0 05 00	0 10 00	0 15 00	1 00 00
40	0 04 00	0 08 00	0 12 00	0 16 00
30	0 03 00	0 06 00	0 09 00	0 12 00
20	0 02 00	0 04 00	0 06 00	0 08 00
10	0 01 00	0 02 00	0 03 00	0 04 00
9	0 00 10	0 01 20	0 02 80	0 03 70
8	0 00 09	0 01 17	0 02 40	0 03 30
7	0 00 08	0 01 14	0 02 10	0 02 90
6	0 00 07	0 0 20	0 01 90	0 02 40
5	0 00 06	0 01 10	0 01 60	0 02 00
4	0 00 05	0 00 90	0 01 20	0 01 70
3	0 00 04	0 00 70	0 00 10	0 01 20
2	0 00 03	0 00 50	0 00 70	0 00 90
1	0 00 02	0 00 20	0 00 30	0 00 40

*The Use of the Table of Interest.*

**T**HE first Column containeth any Number of Pounds, from 1 to 1000, against any of which Sums is set down the Interest thereof, for one, two, three or four Months, according to the Table.

*Example.*

**L**ET it be required to find the Interest for 70 Pounds for four Month<sup>r</sup>. Find 70 *l.* in the first Column, and right against it, in the Column of four Months, (which is the last) you shall find 1 *l.* 8 *s.* 0 *d.* and so much is the Interest of 70 *l.* in 4 Months.

Now if you would know what the Interest of the same Summ would be in 6 Months, look in the Table for the Interest thereof, in 2 Months is 0 *l.* 14 *s.* 0 *d.* which added to the Interest of four Months, namely, to 1 *l.* 8 *s.* 0 *d.* the Sum is 2 *l.* 2 *s.* 0 *d.* and so much is the Interest of 70 *l.* in 6 Months.

Also, If it be required to find the Interest of any Sums which is not in the first Column, as of 75 *l.* Let it be required to find the Interest of 75 *l.* for three Months. First, look the Interest of 75 *l.* for three Months, as before, you shall find it to be 1 *l.* 1 *s.* 0 *d.* Likewise find the Interest of 5 *l.* for three Months, which is 0 *l.* 1 *s.* 6 *d.* This being added to the former, viz. to 1 *l.* 1 *s.* 6 *d.* maketh 1 *l.* 2 *s.* 6 *d.* which is the Interest of 75 *l.* for three Months.

Four necessary Tables, shewing the Value of the Purchase of House or Land by Lease, &c. Calculated after the Rates of 5 l. 6 l. 8 l. 10 l. in the Hundred.

5 per Cent.			6 per Cent.		
Time of the Purch.	Years.	Mon.	Time of the Purch.	Years.	Mon.
This Table is to be used in the Purchase of Land.			This Table sheweth the Purchase of Leases of Lands.		
1	0	11	1	0	11
2	1	19	2	1	10
3	2	9	3	2	8
4	3	7	4	3	6
5	4	4	5	4	3
6	5	1	6	5	11
7	5	9	7	6	7
8	6	6	8	6	2
9	7	1	9	7	10
10	7	9	10	7	4
11	8	4	11	8	11
12	9	5	12	9	10
13	9	5	13	9	9
14	10	3	14	10	6
15	11	1	15	11	2
16	11	10	16	11	9
17	12	6	17	12	4
18	12	1	18	12	9
19	13	8	19	13	3
20	13	2	20	13	7
21	14	7	21	14	11
22	14	1	22	14	1
23	15	3	23	15	9
24	15	11	24	15	2
25	16	4	25	16	5
26	16	7	26	16	5
27	17	9	27	16	7
28	17	0	28	16	8
29	18				
30	18				
31	19				
32	19				
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93	19				
94	19				
95	19				
96	19				
97	19				
98	19				
99	19				
100	19				

Fee Simp. 20

Fee Simp.

*The Use of the Four preceedings Tables.*

THESE four Tables are all to be used the same way, their difference being only in the rate of the profit, which is fit should be more in Houses than in Lands, because Houses are subject to be void of Tenants, and many other Casualties of Fire and Ruine, which Lands are not. And therefore I have (as briefly as I can) hinted in the Tables, what Table is fittest in any kind of Purchase: Not that any one is bound to make his Bargain just according to these Rates; but hereby any one may judge of his Purchase, and know what Profit he makes of his Money.

The Tables of themselves are so plain, that they need no explaining; I have herein altogether applied my self to the usual way of reckoning these Bargains to be worth so many Years Purchase: Only the Year, for more exactness, is divided into Twelve Months, and not into Four Quarters.

*This Example will make all plain.*

If it is desired to know what the Lease of a House for One and Twenty Years is worth in ready Money; to find out this, look in the last Table, which is calculated after the Rate of 10 per Cent. and is fitted for such kind of Bargains; and in this Table at 21 Years, you shall find the value of the Lease to be worth 8 Years, and 8 Months purchase. So that let the yearly rent, or value of the house be what it will, the said Lease of 21 Years is worth eight whole years rent, and almost three quarters of the said yearly rent, which you may easily reckon up; and so know the true Value of the



8 per Cent.

10 per Cent.

Time of the Purch.	Years.	Mon.
1	0	11
2	1	9
3	2	7
4	3	4
5	4	0
6	4	7
7	5	2
8	5	9
9	6	3
10	6	9
11	7	12
13	7	1
15	8	7
17	8	1
19	9	7
21	9	0
23	10	4
25	10	8
27	10	11
29	10	2
31	11	4
41	11	11
51	11	3
61	12	4
71	12	5
81	12	6
91	12	6
	12	6
FeeSimp.	12	

Value of the Purchase.

Time of the Purch.	Years.	Mon.
1	0	11
2	1	9
3	2	6
4	3	2
5	3	9
6	4	4
7	4	11
8	5	4
9	5	9
10	6	2
11	6	6
13	7	1
15	7	6
17	8	4
19	8	0
21	8	4
23	8	8
25	9	11
27	9	1
29	9	3
31	9	4
41	9	6
51	9	9
61	9	11
71	10	11
81	10	0
91	10	0
	10	0
FeeSimp.		

This Table sheweth the Purchase of Leases of Houses.

Value of the Purchase.

The

the Purchase; and at this price you shall have 10 *per Cent.* profit for your Money.

I have made these Tables to shew the worth of long Leases also, because most Men value a long Lease too much, in respect of the value they set upon a short Lease. Reckoning a Lease of 21 years to be worth but 7 years, and yet thinking a Lease of 60 years to be worth 12 or 13 years Purchase; whereas you may see by this Table, that though the Lease of 21 years be worth 8 years and 1 Month's Purchase, yet the Lease of 60 years is not worth full ten years Purchase; nay, the Lease of an hundred years, or the Fee Simple, cannot be worth above 12 years Purchase, allowing the same rate of 10 *per Cent.* for the Money.



*A brief Discourse of the Celestial Part of the World; of the Distances, Magnitudes, Motions, and Situations of the Planets and fixed Stars.*

*Of the Heaven of the fixed Stars.*

**A**Lthough (by the Diurnal Motion of the *Primum Mobile*) this Heaven (as all the other Orbs of the Planets are) be violently turned about once in 24 hours, yet they retain a proper Motion to themselves, which is contrary to the former: This Motion is called *Natural*, because it is effected by the proper Motion of the Star or Planet in its own Orb, and the other Motion

Motion is called *Violent*, because it forceth a Motion contrary to what the thing it self in Nature would perform.

This Heaven of the fixed Stars is very slow in Motion, moving but one degree in 71 Years, and so is 35412 years moving through the whole Zodiack: It is adorned and beautified with divers glorious Bodies of several Magnitudes, of which the Ancients have six in number; and that the multiplicity of these glorious Bodies might not confound the Beholders by their irregular Situation, the Ancients have contracted their number, by the uniting a certain number of them together into the form or fashion of some living Creature, or other Object, as the Swan, the Bear, the Ship, the Cross, &c. and these are called *Constellations*, of these *Constellations*, the Ancients observe only 48, though there be other found out of later times, of which 21 were on the North side of the Equinoctial, 13 on the South side, and 12 in the Zodiack it self; each of these *Constellations* contain a certain number of these Stars, whose Magnitudes are very vast, in respect of this little Ball whereon we live: For a Star of the first Magnitude is greater than the Globe of the whole Earth 68 times, of which Magnitude there are 13 Stars. A Star of the second Magnitude is greater than the Globe of the whole Earth 28 times, of which Magnitude there are 45 Stars. A Star of the third Magnitude is greater than the Globe of the whole Earth 18 times, of which Magnitude there are 208 Stars. A Star of the fourth Magnitude is greater than the Globe of the whole Earth 11 times, of which Magnitude are 244 Stars. A Star of the fifth Magnitude is greater than the Globe of the whole Earth 3 times,

of

of which Magnitude there are 217 Stars. But a Star of the sixth Magnitude is less than the Earth, and of this Magnitude there are 49 Stars.

### 2. Of the Heaven of Saturn.

**T**HIS Heaven is situated within the Concavity of the Heaven of the fixed Stars, and containeth only the Body of his own Planet, which appeareth as a Star of the second Magnitude: He is of a swarthy and obscure colour like unto Lead; his distance from the Earth in his mean distance, is 9091960 Miles, and the Circumference of his Sphere is 57030266 miles, according to which, by the violent motion of the *Primum mobile*, he has moved 2379261 miles in one hour, but his own proper motion is slower than any of the other Planets. yet much swifter than that of the fixed Star, for he endeth his Course in 30 Years.

### 3. Of the Heaven of Jupiter.

**W**ithin the Concavity of the Sphere of Saturn, is situated the Heaven of Jupiter, in which moveth the Body of Jupiter, which appeareth like a Star of the first Magnitude, very bright and of Nature warm. In his mean Distance he is distant from the Earth 3431400 miles, his Body exceedeth the Earth in Magnitude 14 times, the Perimeter of his Sphere being 21568800 miles, he finisheth his Zodiacal Period in 11 Years and 316 Days.

### 4. Of the Heaven of Mars.

**U**nder the Heaven of Jupiter, is the Orb of Mars, appearing of a red fiery colour, being distant from the Earth in his mean distance 150070 miles, the Circumference of his Sphere being

9432871



9432871 miles, so that by the violent motion of the *Primum mobile*, he is moved 393040 miles in the space of an hour, he compleateth his revolution in a Year and 322 Days.

5. *Of the Heaven of the Sun.*

**T**HE Sun is seated in the midst of the planetary Orb, by which he enlightens the superior as well as the inferior. In his mean distance he is distant from the Earth, 989000 miles, the Magnitude of his Body being (according to *Tycho*) 140 times greater than the Earth, the compass of his Orb being 6216571 miles, and he moveth in an hour 259023 miles, he maketh his Zodiacal Revolution in 365 days, 5 hours, 42 minutes, 16 seconds.

6. *Of the Heaven of Venus.*

**V**ENUS, the most bright and splendid Star in all the Firmament, is moved about the Sun as about the Center, her distance from the Earth being 9895000 miles, she moveth equally about the Sun, though her Motions seem to be very irregular; she is sometimes higher, and sometimes lower than the Sun, she is 6 times less than the Earth, and is distant from the Sun 735300 miles.

7. *Of the Heaven of Mercury.*

**W**ITHIN the concavity of the Sphere of *Venus* is placed *Mercury*, he is situate very near the Sun, so that he is rarely seen: He moveth about the Sun as *Venus* doth, and is distant from the Earth 989000 miles, he is less than the Earth, 16 times.

8. *Of*



## 8. Of the Heaven of the Moon.

**T**HE Moon is the lowest of the Planets, being distant from the Earth in her mean distance 48760 miles, the Circumference of her Sphere being 306491 miles, she runneth in the space of an hour 12770 miles, she is less than the Earth 39 times; but according to *Copernicus* 43 times, and finisheth her Course in 27 days, 7 hours, 43 minutes and 6 seconds.



*A most plain and easie Table, shewing the true Time of the Beginning and Continuance of the Reign of each King and Queen in England, from the Conquest unto this Tear 1729.*

**W**illiam the Conqueror began his Reign 1066 October 15, and reigned 20 years, 11 months and 22 days.

*William Rufus* began his Reign 1087, September 9, and reigned 12 years, 11 months, and 19 days.

*Henry the First* began his Reign 1100, August the first, and reigned 36 years, 4 months, and 11 days.

*Stephen* began his Reign 1135, December 2, and reigned 18 years, 11 months, and 18 days.

*Henry the Second* began his Reign 1154, October 23, and reigned 34 years, 3 months, and 1 day.

Richa

*Richard the First* began his Reign 1109, July 10, and reigned 2 years, and 9 months.

*King John* began his Reign 1192, April 6, and reigned 17 years 7 months.

*Henry the Third* began his Reign 1216, October 19, and reigned 56 years and 1 month.

*Edward the First* began his Reign 1272 November 16, and reigned 34 years, 8 months and 6 days.

*Edward the Second* began his Reign 1387, July 7, and reigned 29 years, 7 months, 5 days.

*Edward the Third* began his Reign 1316, January 25, and reigned 50 years, 5 months, and 7 days.

*Richard the Second* began his Reign 1377, June 21, and reigned 22 years, 3 months, and 14 days.

*Henry the Fourth* began his Reign 1399, September 29, and reigned 13 years, 6 months, and 3 days.

*Henry the Fifth* began his Reign 1422, March 20, and reigned 9 years, 5 months, and 14 days.

*Henry the Sixth* began his Reign 1412, August 31, and reigned 38 years, 6 months and 8 days.

*Edward the Fourth* began his Reign 1416, March 4, and reigned 22 years, one month, and 8 days.

*Edward the Fifth* began his Reign 1483, April 9, and reigned 2 months and 18 days

*Richard the Third* began his Reign 1483, June 23, and reigned 2 years, 2 months and 5 days.

*Henry the Seventh* began his Reign 1485, August 22, and reigned 23 years, 10 months, and 2 days.

*Henry the Eighth* began his Reign 1509, April 22, and reigned 37 years, 10 months, and 2 days.

*Edward the Sixth* began his Reign 1547. January 28, and reigned 6 years, 5 months, and 9 days.

Queen *Mary* began her Reign 1553, July 26, and reigned 5 years, 3 months, and 22 days.

Queen *Elizabeth* began her Reign 1558, November 17, and reigned 44 years, 4 month, and 16 days.

King *James* began his Reign 1602, March 24, and reigned 22 years, and 3 days.

King *Charles the First* began his Reign 1625, March 27, and reigned 24 years, 10 months, and 3 days.

King *Charles the Second* began his Reign 1648, January 30, and reigned 35 years, 11 months, and 6 days.

King *James the Second* began his Reign 1648, Feb. 6, and left the Kingdom in Decem. 1688.

King *William* and Queen *Mary* crowned April 11, 1689. The Queen died Decem. 28, 1694. and the King died March 8, 1702.

Queen *Anne* began her Reign March 8, 1702, and reigned 12 years, 4 months, and 23 days.

King *George the First* began his Reign August 1, 1714, and reigned 12 years, 10 months, and 11 days.

King *George the Second* began his Reign June 11, 1727.

*Here followeth the Manner of making all manner of Bonds, Bills, Leases, Indentures, Wills, &c. very necessary for those who live in the Country.*

*A Bill of Obligation from one Man to another.*

**K** Now all Men by these Presents, That I T. R. of G. in the County of S. Yeoman, do owe and

and am indebted unto *J. A.* of *G.* in the County aboveſaid, Gentleman, the Sum of One and twenty Pounds, of good and lawful Money of *England*, to be paid to the aboveſaid *J. A.* his Heirs, Executors, Adminiſtrators or Assigns, in and upon the firſt Day of *May*, next enſuing the Date hereof, at or in the now Dwelling-houſe of the aboveſaid *J. A.* for the which Payment well and truly to be made, I bind my Heirs, Executors, and Adminiſtrators, in the Sum of 42 Pounds, of like Monies of *England*, firmly by theſe Preſents: In Witneſs whereof, I have hereunto ſet my Hand and Seal, the firſt Day of *June* One thouſand Seven hundred and Twenty Nine.

*Sealed and Delivered*

*in the Preſence of*

*An Obligation with a Condition, Two bound to One*

**K** Now all Men by theſe Preſents, that we *W. S.* of *K.* in the County of *N.* Joyner; and *H. M.* of *F.* in the Iſland, holden and firmly bound unto *V. G.* of *B.* in the County of *S.* Gentleman, the Sum of Two hundred Pounds, of good and lawful Money of *England*, to be paid to the aboveſaid *W. S.* his Heirs, Executors, Adminiſtrators, or Assigns; for the which Payments, well and truly to be made, we bind us and either of us, our Heirs, Executors, Adminiſtrators of us, and either of in the whole, and for the whole firmly by theſe Preſents. Sealed with our Seals, and dated the fifth Day of *May*, 1729.

**T**HE Condition of this Obligation is ſuch, That if the above bound *W. S.* and *H. M.* they or either of their Heirs, Executors, Adminiſtrators, or Assigns, ſhall pay, or cauſe to be well and truly paid, the full and intire Sum of Two hundred

dred Pounds, of good and lawful Money of England, at one intire Payment, and upon the first Day of November, next ensuing the Date hereof; at, or in the now Dwelling-house of the said W. G. of B. that then this present Obligation shall be void and of none effect, or else shall remain in full Power, Force, and Vertue.

Sealed and Delivered  
in the Presence of

*A short Bill.*

**T**HIS Bill witnesseth, That J. G. of R. in the County of S. Taylor do owe unto J. L. of R. in the same County, Yeoman, the Sum of thirty Pounds, of lawful English Money, for the Payment whereof, I bind me and my Heirs. In witness whereof, I have hereunto put my Hand and Seal, the first Day of May, in the Year 1729.

Sealed and Delivered  
in the Presence of

*A Bill without a Penalty.*

**B**E it known unto all Men by these Presents, that R. S. of K. L. in the County of N. Gentleman, doth owe unto R. B. of R. in the same County, Yeoman, the Sum of One hundred Pounds, of lawful Money of England, to be paid to the said R. B. his Heirs, Executors, Administrators, or Assigns, upon the first Day of May, next ensuing the Date hereof, at, or in the now Dwelling-house of the aforesaid R. B. in R. for the which Payment, well and truly to be made, I bind me, my Heirs, Executors, and Administrators, firmly by these Presents. In witness whereof I have hereunto put my Hand and Seal the first Day of August, 1729.

Sealed and Delivered  
in the Presence of



*An Acquittance.*

**BE** it known unto all Men by these Presents,  
That I *R. B.* have received of *W. A.* the Sum  
of One hundred Pounds, of lawful Money of  
*Great-Britain*, in full Discharge of all Debts, Rec-  
konings, Accompts, and Demands whatsoever, from  
the beginning of the World to this day, being  
*August* the first, 1729. In witness whereof I have  
hereunto put my Hand and Seal, the Day and  
Year above-written.

*Sealed and Delivered  
in the Presence of*

*A General Release.*

**BE** it known unto all Men by these Presents, That  
*R. S.* of *K. L.* in the County of *N.* Gentleman,  
have remised, released, and quit claimed, and by  
these Presents, do, for me, my Heirs, Executors,  
Administrators, or Assigns, remise, release, and for  
ever quit claim unto *T. A.* his Heirs, Executors,  
Administrators, or Assigns, all and all manner of  
Actions, Suits, Cause and Causes of Actions and  
Suits, Bills, Bonds, Writings, and Accounts, Debts,  
Duties, Reckonings, Sum and Sums of Money,  
Controversies, Judgments, Executions, and De-  
mands whatsoever, which I the said *M. K.* ever  
had, or which my Heirs, Executors, Administra-  
tors, or Assigns, or any of us in time to come, can  
or may have to, for, or against the said *T. A.* his  
Executors, Administrators, or Assigns, for or by  
reason of any matter, cause, or thing whatsoever,  
from the beginning of the World to the day of the  
date hereof. In witness whereof, I have hereunto  
put my Hand and Seal, the 2d day of *August*, 1729.

*Sealed and Delivered  
in the Presence of*

*A Letter of Attorney, General, to receive  
Debts, and Rent.*

**K** Now all Men by these Presents, That I *J. R.* of *W.* in the County of *R.* Yeoman, have assigned, ordained, and made, and in my stead and place, put and constituted my trusty and well-beloved Friend *F. R.* of *S. L.* in *York*, Yeoman, to be my true and lawful Attorney, for me, and in my name, and to my use, to ask, sue for, levy, require, recover, and receive of all and every person whatsoever, all and every such Debts, Rents, and Sums of money, as are now due unto me, or which at any day or days, time or times, hereafter shall be due, owing, belonging, or appertaining unto me by any manner of ways whatsoever: Giving and granting unto my said Attorney, by the Tenor of these presents, my full and whole power, strength and authority in and about the premises, and upon the receipt of such debts, rents, and sums of Money aforesaid, to give Acquittances or other Discharge for me, and in my name, to make, seal, and deliver, and all and every other act and acts, thing or things, devise or devises in Law whatsoever, needful and necessary to be done, or about the premises, for the recovery of all or any such debts, rents, or sums of Money, as aforesaid, for me and in my name, to do, execute, and perform, as fully, largely, amply in every respect to all intents, constructions and purposes, as I my self might, or could do, if I were personally present; ratifying, allowing, and holding firm and stable, whatsoever my said Attorney shall lawfully do, or cause to be done, in or about the execution of the same, by virtue of these presents. In witness whereof, I have hereunto put my Hand and Seal, *July 20, 1729.*

*An*

*An Indenture for an Apprentice bound out by a Parish.*

**T**HIS Indenture made the second day of June, One thousand seven hundred twenty nine, according to the computation of the Church of England, &c. witnesseth, That the Church-wardens and Overseers of the Poor of the Parish of S. M. K. in L. in the County of Norf with the consent of J. P. Mayor, and of E. P. Recorder, Esq; two Justices of the Peace for the Parish, according to the Statute in that case made and provided: Have placed and put forth J. R. an Apprentice with J. H. of K. L. aforesaid, Waterman, for, and until he be of the full Age of One and twenty years, from the day of the date hereof: During all which term the said J. H. doth covenant to find unto the abovesaid J. R. his Apprentice, sufficient Meat, Drink, and Apparel, Washing, and Lodging, sufficient for such Apprentice: And at the end of the said term, to give him two Suits of Apparel, the one for Holidays, and the other for Working-days. In witness whereof they have interchangeably set their Hands and Seals the day and year above-written.

*Sealed and Delivered  
in the Presence of*

*A Letter of Attorney to receive a Debt.*

**K**Now all Men by these Presents, That I J. R. of H. in the County of Norf. Gent. have assigned, ordained, and made, and in my stead and place, by these presents put and constitute my trusty and well beloved Friend S. R. of J. in the County of S. Gent. to be my true and lawful Attorney, to me, and in my name, and to my use, to take, ask for, levy, require, recover, and receive of C. R. of H. in the County of S. Gent. all and every such debts and sums of Money, which are

now due unto me by any manner of ways or means whatsoever. Giving and granting unto my said Attorney, my whole power and strength and authority in and about the premises, and upon the receipt of any such debts or sums of Money aforesaid, acquittances, or other discharge for me, and in my name to make, seal and deliver, and all and every such act and acts, thing or things, device and devices whatsoever in Law, for the recovery of all or any such debts or sums of Money, as aforesaid, for and in my name, to, do, execute and perform as fully and largely, in respect to all intents, constructions, and purposes, as I my self might or could do, if I were there in my own person; ratifying, allowing, and holding firm and stable, all and whatsoever my said Attorney shall lawfully do, or cause to be done in or about the execution of the premises, by virtue of these presents. In witness, &c.

*A Copy of a Will.*

**I**n the Name of God, *Amen.* The first day of *July, 1729.* according to the Computation of the Church of *England,* I *E. N.* of *K. L.* in the County of *N. Gent.* being of perfect Memory and Remembrance, praised be God, do make and ordain this my last Will and Testament, in manner and form following, *viz.*

**F**irst, I bequeath my Soul into the hands of Almighty God my Maker, hoping that through the meritorious Death and Passion of Jesus Christ my only Saviour and Redeemer, to receive free pardon and forgiveness of all my sins; and as for my Body, to be buried in Christian Burial, at the discretion of my Executrix hereafter nominated.

*Item,* I give unto my Son, *T. P.* the sum of Five hundred pounds. *Item,* I give unto my Daughter

**F--** the sum of Five hundred pounds. *Item*, All the rest of my Houses, Leases, Lands, Tenements, and Goods whatsoever, I give unto *S.* my Wife, for term of her Life, and then to my Son *P.* and his Heirs for ever; upon condition, that she shall pay all my Debts and Legacies, and make her sole Executrix of this my last Will and Testament, revoking all other Wills and Testaments.

*In witness whereof, I have hereunto set my Hand and Seal the day of the Year first above-written.*



## Pleasant Questions in Arithmetick.

*Quest. 1. To Tell the Number that another Man shall think, be it never so great.*

**L E T** the Parry that thinketh, double the number which he thought; which done, bid him multiply the sum of them both by 5, and give you the product (which they will never refuse to do, it being so far above the number thought) from the which if you abate the last figure of the product (which will always be a Cypher or 5) the number throughout will remain.

*Example.*

**L E T** the number thought be 53, which doubled make 106, and multiplied by 5, make 530; then if you take away the Cypher which is in the last place, there will remain 53, the number thought.

*Quest. 2. A pretty Story of Three Sisters.*

**A** Certain Man having three Daughters, to the Eldest he gave 22 Apples, the second he gave 16 Apples, and to the third he gave 10 Apples, and sent them to the Market to sell them, and gave



gave them command to sell one as many for a Penny as the other, (namely 7 a Penny) and every one to bring him home so much Money as the other, and neither change either Apples or Moneies one with another : How could that be done ?

This to many seems impossible, but to the Arithmetician very easie ; for whereas the eldest had three penny worth and one Apple over ; the second two pennyworth and two Apples over ; and the youngest had one pennyworth, and three Apples over ; so that the youngest had so many single Apples, and one pennyworth, as the eldest had pennyworths, and one Apple over ; and consequently the second proportionably to them both.

They made their Markets thus : A Steward coming to buy Fruit for his Lady, bought all the Apples that they had at seven a Penny, leaving the odd ones behind, then had the eldest Sister three Pence, and one Apple, the middle Sister two pence and two Apples, the youngest, one Penny and three Apples. The Steward bringing the Fruit to his Lady, she liked it so well, that she sent him for the rest, who replied, That there were but a few remaining ; she notwithstanding sent him for them, and bad him bring them at any rate.

The Steward coming to the Market again, could not buy the odd Apples under a Penny a-piece ; (who to content his Lady, was fain to give it) then had the youngest Sister three Pennyworth, the middle Sister two Pennyworth, and the eldest one Pennyworth ; and so had they all four Pence a-piece, and yet sold as many for a Penny one as another, and neither changed Apples nor Money one with another, as they were commanded.



T H E  
*Shepherd's Prognostication*  
 F O R T H E  
 W E A T H E R:  
 W I T H

A brief Collection of all the Members of Man Physiognomiz'd. And a Judgment upon the Signification of Moles on Man or Woman, from the Head to Foot. Also *Pythagorus's* Wheel of FORTUNE, &c.

*The Shepherd's Prognostication for the Weather.*

**I**F Rain-water be drawn or suckt up by the Earth sooner than ordinary, it signifieth Rain to be at hand. If standing-water be at any time warmer than it was commonly wont to be, and no Sun-thine help, it foretellerh Rain. If any Springs do newly rise or bubble forth, or old Springs flow faster than ordinary, it is a token of much rain. If Ducks or Drakes do shake and flutter their wings when they rise, it is a sign of ensuing water. If young Horses rub their backs against the ground, it is a sign of great drops of rain to follow. If in a clear and starry night it lighten in the South or South East, it foretellerh great store of wind and rain to come from those parts. If Sheep do bleat, play

play or skip wantonly, it is a sign of fair weather. If Swine be seen to carry bottles of Hay or Straw to any place, and hide them, it betokeneth rain. When Oxen do lick themselves against the hair, it betokeneth rain to follow shortly after. If Oxen or Kine feed it apace while it rains, it foretelleth that the rain shall continue many days after. If Cattle when they do puff and bellow, do look up to the Sky, it signifieth ensuing rain; if the heat in Summer be more hot and violent than is wont to be, it is a token of rain. If Dogs Guts or Entrails stir or rumble in the Belly, it is a sign of rain. If salt or powder'd Meat be more moist than it is ordinary wont to be, it signifieth rain. The Sky or Element being red or fiery in the Morning foreteweth rain to follow. Doves or Pigeons coming later home to the Dove-house in the Evening than ordinary, it is a token of rain. If Crows or Daws bath e themselves in Winter, or if they cry yealk along any shore, more than they are commonly wont to do, then will rain presently follow. The sparkling of a Lamp or Candle, is a manifest sign of ensuing rain.

The falling of Soot down a Chimny more than ordinary, there will follow rain presently.

When Ants or Pismires do often run to Nests or Homes, it is a manifest token of wet weather.

When Hens flutter their Wings in the dust, or they flock together seeking to shelter themselves, rain followeth. When Gouty Men, or such as are troubled with any old Aches, do feel their Joints to ake, there rain shortly follows after.

And if the Moon seem dark, greenish, foggy, lowring or duskish, or if it appear the third Day before, or the third Day after the new Moon, it is a token of ensuing rain. When Flies, Gnats, or Fleas

Fleas do bite or sting sorer than they were wont to do, or hover about Mens Eyes or Mouths, or of Beasts, it is an evident token of rain. And if Frogs do croak more than ordinary, it is an apparent token of rain. When Toads go from their holes in the Evening, it is a token of stormy weather and rain.

When Swallows are seen to flutter or fly about low, or over Waters or Marsh-Grounds, and with their Wings to touch the Water, it is a manifest token of great rain. And if any black spots appear in the Sun or Moon, it is a token of water. And if the sound and noise of Bells be farther heard than wont, without the help of wind, it will rain shortly after.

If Moles or Warts do turn up the Ground more than they are wont, and that the Earth they turn up be small and dry, it is a manifest token of rain.

And if Birds of what kind soever, make more noise with their Wings than ordinary, it is a sure token of rain at hand. And if the Dew fall not early in the Morning (unless it be hindred by the Wind) it is a sign of rain. And if the Worms, called Woodlice, or Hoglice, be seen in great quantities together, it is a token that it will rain shortly after. If the Rainbow appear in calm weather, it is a manifest token of winds to follow.

When the Fire do send forth its Flames waving, or that it sparkle more than ordinary, it is a sign of windy weather.

The Seas casting out great store or pieces of Foam, it is a manifest token of stormy winds.

If any great Cloud be seen to pass aloft, and very high in the Sky, look from whence it comes, then shall you shortly after have store of winds.

When

When the Beams of the Sun be red and broad, and pierce the Clouds like Darts, they foretel winds.

The Hedge-hog commonly hath two holes or vents in his Den or Cave, the one towards the South, the other towards the North, and look at which of them he stops, thence will great storms and winds follow.

If the Sun continue hot and scorching many days together, it is a token of winds to continue long.

The winds coming from the East are dry, commonly ingendring drought. The Northern winds are ever more healthfuller than the Southern.

If the Bees fly far from their Hives, it is a sign of foul weather. When Oxen bite their fore-teeth, it is a manifest token of foul weather to follow. If the Flame of the Fire do wave up and down, or that Sparkles fly and crack from it, there will stormy weather follow.

If small Clouds dispersed and scattered abroad, appear in clear weather, it is a manifest token that foul weather following, shall last long.

The chirping of Sparrows in the Morning, foretelleth foul weather. The blustering and noise of leaves and trees, in woods or other places, is a token of foul weather.

Great store of Snow and Water in Winter, doth foretel that Spring-time and Summer following shall be fair and warm.

If the Rainbow appear in the East, toward the evening, it is a token of fair weather.

If it lighten in the Horizon, without Thunder, is a token of fair and clear weather.

When Night-Bats shew themselves in great numbers, or more timely in the Evening, than they were wont, it is a manifest token, that the next day after will be clear and fair. If Kites be seen to walk



walk and fly together, it is a token of fair weather. If little Flies or Gnats be seen to hover together about the Beams of the Sun, before it set, and fly together, making as it were the Form of a Pillar, it is a sure token of fair weather,

When the Clouds in the Air are seen to decline downwards, it doth foretel fair weather.

When Sheep or Goats be seen to join or couple together late, or in the Evening, it prognosticateh fair weather.

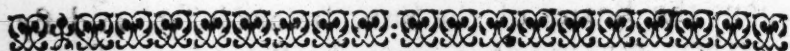
If Oxen be seen to lie along upon the left side, it is a token of fair weather. If any Mist fall, either in the Spring or Autumn, it foretels that day to be fair and clear. When the Owl scrietcheth in foul weather, it is a token of fair weather at hand. If Ants or Pismires, dwelling in any hollow place, do remove their Eggs, it is a sign of fair weather.

When Cranes are seen to fly forth right, without turning aside, or back, it is a manifest token of fair weather. The Moon appearing with a white Circle, called *Halo*, in form of a Crown, foretelleth fair weather to ensue. If it lighten to the Air, and the weather being clear, it is a sign of hot weather. If Ravens or Crows be seen to stand gaping towards the Sun, it is a manifest sign of extream heat to follow.

When Kites are seen to play and fly leisurely in the Air, it is a sign of heat. When the Air is sultry and very hot, it is a sign of cold weather to ensue. It is a sign of manifest cold weather, if the Dew fall not in the Morning, especially, not being hindred by the Wind.

Thus said my Author long ago,  
which now too true we find;

None knows his Friend now from his Foe,  
nor which way blows the Wind.



*A brief Description of all the Members  
of the Body, with their Signification.*

*Of the Head.*

**FIRST**, The Head short and round, denotes one to be forgetful and foolish: The Head long, in fashion to the Hammer, to be prudent and wary, and in the forefront of the Head a hollowness, to be wily and ireful: The Head big, doth denote a dull Person, and applied to the Ass: The Head little, to be foolish, and applied to the Dog: The Head mean of bigness, doth argue a good Wit naturally: The Head pinable sharp, to be unshamefac'd and a Boaster.

*Of the Forehead.*

**THE** Forehead smooth, to be a Flatterer, applied to the fawning Dog: The Forehead big wrinkled, to be bold, applied to the Bull and Lion: A low Forehead to be sad, applied to the Passion: A low Forehead, to be a Flatterer, applied to the Dog: A high Forehead to be liberal, applied to the Lion: An over-wrinkled Forehead, to be unshamefac'd; and puffed up in the Temples, to be high-minded, ireful, and of a rude Wit: The Forehead small, to be unapt to learn, unconstant, and applied to the Sow: The Forehead very big, to be slow, and applied to the Ox: The Forehead round, to be of a dull perseverance, ireful, and applied to the Ass; and being somewhat a plain Forehead, to be circumspect, and applied to the Dog: A square formed Forehead, to be bold, applied to the Lion.

*Of the Eyes.*

**T**HE Eyes small and quivering, to be shame-  
fac'd and yet a Lover; how much the bigger  
Eyes, so much the less Malice, yet the more foolish-  
ness: The Eyes thwart writhing, to be deceitful,  
a niggard, and ireful: The Eyes big out, to be  
foolish, fearful, faint-hearted, and unshamefac'd:  
The Eyes disordered moving, as one while running,  
another while staying, to be rash, disquiet, and  
troubled in Mind, wicked, and a briber: The  
Eye-lids, quivering, to be fearful, applied to the  
Passion: The Eye swift, moving, with a sharp  
look, to be fraudulent, unfaithful, and a Thief:  
The Eyes stedfastly looking, to be troubled in  
Mind, and a deceiver: The Eyes situated, as into  
a length, to be a deceiver and envious: Little bags  
or bladders swelling out from the Eyes, to be  
great Wine-drinkers, applied to the Passion: Lit-  
tle bladders swelling out before the Eyes, to be  
great Sleepers, and applied to the Passion: The  
Eyes small, to be faint hearted, applied to the Afs:  
The Eyes big, to be slow and tractable, applied to  
the Ox, the Eyes hollow standing, to be envious  
and wicked, applied to the Ape: The Eyes some-  
what hollow, to be stout of Courage, applied to  
the Lion: the Eyes somewhat big, and a little  
eminent, to be gentle, applied to the Ox: The  
Eyes very wide open, to be impudent; the corner  
of their Eyes fleshy unto the Nose, joyning to be  
malicious: The Eyes of length, to be crafty, and  
a deceiver: The Eyes big and trembling, to be  
desirous of Women, applied to the Passion.

*Of the Nose.*

**T**HE Nose round, with a sharpness at the end,  
to be wavering of Mind, applied to the Bird:  
The Nose wholly crooked, from the Forehead  
downward

downward, to be unshamefac'd and unstable, applied to the Raven: The Nose crooked like the Eagles Bill, to bold, applied to the Eagle: The Nose flat, to be lecherous, and hasty in Wrath: The Nostrils large, to be ireful, applied to be honest and bold: The end of the Nose big, to be desirous of that he seeth, applied to the Ox: The end of the of the Nose big, and turning up, applied to the Sow: The end of the Nose sharp, to be of a fierce ire, applied to the Dog: The Nose round, being blunt at the end, to be stout, applied to the Lion.

*Of the Ears.*

**T**HE Ears long and narrow, to be envious: The Ears standing very near the Head, to be dull and sluggish: The Ears hairy, to be a long liver, and quick of hearing: The Ears small, to be a Scoffer, applied to the Ape, the Ears big, to be dull, applied to the Ass: The Ears hanging, to be a Fool, applied to the Ass: The Ears of a mean bigness, to be faithful and honest conditioned: The Ears over-round, to be unapt to learn.

*Of the Face.*

**T**HE Face long, to be unshamefac'd: The Face small, causes sweating, to be crafty, lecherous, and a great feeder: The Face very little and round, to be foolish: The Face long and lean, to be bold, very crooked, long and lean, to be malicious: Longer from the Forehead to the Jaws, to be a Lyar: Narrower from the Jaws unto the Chin, to be envious and contentious: The Face fleshy, to be slow, applied to the Ox: The Face lean, to be careful and circumspect: The Face very fleshy, to be careful, applied to the Ass and Hart: The Face big, to be slow, applied to the Ox and Ass: A narrow Face to be a niggard: A  
Countenance



Countenance looking downward, to be a hypocrite and wicked: The Face to hollow without any bearing out, to be contentious: Like to a drunken Countenance, to be lightly drunk: Like to an ireful Countenance, to be ireful, and applied to the Appearances: Like to the shamefac'd Countenance, to be shamefaced: The Face deformed and awry, to be evil-conditioned.

*Of the Lips.*

**T**HE Lips big, that the upper hangeth down over the ne her, to be foolish, applied to the Ass: The upper Lip bearing out that the Gum be seen, to be a wrangler and spiteful, applied to the Dog: The Lips thin, hanging the one over the other, to be bold and hardy, applied to the Lion: The Lips thin and hard, to be ireful, and unapt to learn, applied to the Sow: The Lips thin and soft, to be stout, applied to the Lion.

*Of the Chin.*

**T**HE Chin round, to be effeminate, applied to the Woman: The under Ching hanging low down, to be lecherous: The Chin having a Pit at the end, to be wily Person and libidinous: The Chin sharp, to be faithful, applied to the Dog: The Chin small and sharp, to be envious and cruel, applied to the Serpent: The Chin in a manner square, to be honest condition'd: The Chin long and downward sharp, to be a crafty Fellow.

*Of the Beard.*

**T**HE Beard seemly formed, to be of a good Nature, of a natural Cause: The Beard unseemly fashioned, to be of an evil Nature, of the contrary. The Woman's Beard to be lecherous: The Woman having no Beard at all, to be honest-conditioned. The Man's Beard over-hairy, to be melancholick, of a natural Cause.

*Of*



*Of the Colour of the Eyes.*

**A** Dark yellow to be honest conditioned, applied to the Lion: And fiery, to be unshamefac'd, yet full of Mirth: Variable of Colour, to be chearful, applied to the Passion, and shining bright to be luxurious, applied to the Cock and Raven: The colour red about, to be ireful, applied to the Passion: Very black, to be fearful, which the property of the Colour giveth: Black and yellow of Colour, to be honest conditioned, applied to the comeliness thereof; gray or white, to be chearful which the Property of the Colour giveth.

*The Colour of the Face.*

**T**HE Cheeks and Nose of the livers redness, to be most digested: The Colour red above, to be shame-fac'd, applied to the Passion: The Cheeks red above to be lovers of Wine, applied to the Passion.

*Of the Teeth.*

**T**HE Teeth hid and broad, to be heavy, one of a dull capacity and lascivious, applied to the Ox and Ass: the sharp Teeth, if they be long and fast, bearing outward, to be a great feeder, ireful and wicked, applied to the Dog and Bear.

*Of the Voice.*

**T**HE Voice small, soft, and broken, to be fearful, applied to the Woman; big and high to be ireful, applied to the Mastiff Dog: A soft Voice without reaching, to be gentle, applied to the Sheep: the Voice small and loud, to be ireful, applied to the Goat: The Voice loud and big, to be injurious, applied to the Ass: The beginning big, and ending small, to be ireful, applied to such which cry out, and to the crying of an Ox.

*Of the Neck.*

**T**HE Neck short, to be witty, applied to the Wolf and Cat: Such sufficient strong about the

the knot or joint of the Neck, are witty, and of good Capacity: Such as are weak, to be dullard:

The Neck big, to be strong, applied to the Man; the Neck slender, applied to the Woman: Big and fleshy, to be ireful, applied to the Lion: Long and small, to be fearful, applied to the Hart.

*Of the Breast.*

**T**HE Breast without Hair, to be unshamefac'd or fearful, applied to the Woman: Very fleshy, to be unapt to learn: The space from the Throat-boal to the bottom of the Breast, longer than from the bottom of the Breast unto the Navel of the Belly, to be of a witty and good Capacity: The Paps fat and hanging down in Men, to be weak and effeminate; a big piece of flesh bearing out of the left side of the Breast, in the form of a Leeks head, or Sinew sprung up, and that there be one or many Hairs grown on it, it is then an Argument of Honour and Riches. *Ptolemy* writeth; the Breast big and well fashioned, to be strong, applied to the Man: The Breast large, weil compact, to be strong, applied to the Lion, hairy on the Breast, to be unconstant and bold, applied to the Birds.

*Of the Shoulders.*

**T**HE Shoulders sharp, to be deceitful: The Shoulders broad, to be strong, of a good capacity; but narrow, to be dull: The Shoulders evil-fashioned, to be weak; well compounded, to be Liberal; weak compounded and bearing up thin, to be a Niggard.

*Of the Stomach.*

**T**HE Belly small, to be of good Capacity; much hairy from the Navel downward, to be full of Words, applied to the Birds: Much fat about the Stomach, to be strong, otherwise weak: The Belly bearing out big, to be a great feeder.

*of*

*Of the Back.*

**T**HE Back crooked, to be a Nigard, ill-conditioned, and equally formed, to be of a good nature; the Back narrow, weak; the Back big, to be strong; the Back large, to be strong and high minded.

*Of the Arms.*

**T**HE Arms hairy, to be unconstant and lecherous, applied to the Birds; the Arms very long, to be strong, bold, honest, and gentle; the Arms short, to be a procurer of discord, and lecherous.

*Of the Hands.*

**T**HE Hands small, to be unconstant and wily; the Palms of the Hands, unto the Wrist, broad, and narrow upward, to be a Rioter in his First Age; the Hands short and very big, to be rude and dull; the Hands fat, with the Fingers, like to be a Thief.

*Of the Nails of the Fingers.*

**T**HE Nails very short, to be wicked, applied to the Property; the Nails small and crooked, to be a greedy Catcher, applied to the Hawk; the Nails very little, to be a crafty Beguiler; the white Pricks of the Nails, to be wealthy, and to have many Friends; the black Pricks in the Nails, to be hated, applied to the natural Cause; the Nails long, smooth, thin, white, redish, clear withal, to be witty and of a good Capacity; the Nails narrow and long, to be cruel and fierce; the Nails rough and round, prone to the Venereal Act applied to the property.

*Of the Nails of the Toes.*

The Nails thin and well coloured, to be honest-conditioned and witty; the Toes joyning close together, to be fearful, applied to the Quail; the  
Toes

Toes and Nails crooked to be unshamefac'd, applied to the Birds.

*Of the Navel,*

THE Stomach from the Navel to the Breast, fleshy, to be wicked, after *Ptolomy*; the same spruce, soft, well compact, to be stout and highminded; the sharp large, from the bottom of the Breast to the Navel, to be dull of capacity, and a great feeder, applied to the natural cause; the space equal to be witty and honest-conditioned, applied to the natural Cause.

*Of the Ribs.*

THE Ribs filled about, as they were blown up, to be full of words, and foolish, applied to the Ox and Frog; the Person well ribbed, to be strong applied to the Male kind; the Ribs narrow, and weak compounded, to be weak, applied to the Female kind.

*Of the Haunches and Hips.*

THE Hips well sinewed, to be strong, applied to the Male kind; the Hips fleshy, to be weak applied to the Woman; the Bones of the Haunches bearing outward, to be strong, applied to the Male kind: the Bones of the Haunches slender, to be fearful and weak, applied to the Woman.

*Of the Buttocks.*

THE Buttocks dried in flesh, to the Evil, applied to the Ox, the Buttocks sharp and boney, to be strong, applied to the Male kind; the Buttocks fat and fleshy, to be weak, applied to the Woman.

*Of the Legs.*

THE Legs slender, to be dull of capacity, (yet this faileth often in the Learned {Students:}) The Calves very big, bearing out, to be sluggish and rude manner'd; the Calves meanly big formed,



to be witty and honest conditioned ; the Legs big, sinewed and brawned, to be strong, applied to the Male kind ; small sinewed, to be libidinous, applied to the Birds ; the Legs big and ill-fashioned, to be unshamefac'd ; the Calves of the Legs big, to be an ill-manner'd Person ; the Calves soft, to be Effeminate.

*Of the Knees.*

**T**HE Knees bending forward, to be effeminate applied to the Woman ; the Knees fat, to be fearful, yet liberal ; the Knees lean, to be strong and hardy : The Knees big, to be an effeminate Person, applied to the excessive Appearance of them ; the Knees slender, to be fearful, applied to the excessive appearance of them.

*Of the Ancles.*

**T**HE Ancles broad, to be strong, applied to the natural Cause, the Parts about the Ancles over-fleshy, to be foolish, applied to the Property ; the Heels slender or thin, to be fearful, applied to the Property and Condition of them ; the Ancles strong sinewed and brawned, to be strong, applied to the Male-kind ; the Ankle much fleshy, to be weak, applied to the Woman.

*Of the Feet.*

**T**HE Feet thick and short, to be weak ; of the natural Cause ; the Feet slender, short, to be wicked, of the natural Cause ; the Feet fleshy and hard, to be a Blockhead ; the Feet small and fair formed, to be a Fornicator, applied to the property of the Nose ; the Feet much hairy, to be lecherous and bold, applied to the natural Cause ; the Feet naked of Hair, to be weak of Strength and Courage, of the natural Cause ; the Feet weak sinewed and brawned, to be strong, applied to the Male-kind ; the Feet weak sinewed and small, to be



be effeminate, applied to the Woman; the inner-part of the Soles of the Feet, not hollow, but so filled with Flesh, that they make no Hollowness at all in the Step on Ground, is denoted to be crafty, applied to the natural Cause; the Feet big and fleshy, to be foolish, applied to the natural Cause.

*Of the Hairiness of the Parts.*

**T**HE Back very hairy, to be cruel, applied to the Beasts; the Neck behind hairy, to be liberal and stout, applied to the Lion; the hair of the Eye-brows growing downwards towards the Nose, and spreading upwards unto the Temples, to be foolish, applied to the Sow; the hair of the Eye-brows join'd together, to be a sad Person, applied to the Passion, the Hairs of the Head standing straight up, to be fearful, applied to the Passion; the Hair of the Head very crisped, applied to the Moors; the Hairs to be crisped at the End, to be strong and bold, applied to the Lion; the Hairs of the Head plain, to be simple; much Hair of the Head, and thick, to be evil-conditioned; the Legs hairy, to be venerous, applied to the Goat; the Breast and Belly very hairy, to be unconstant, applied to the Bird; the Shoulders very hairy, to be the like unconstant.

*Of the Going and Moving.*

**T**HE Person going with his Feet and Knees turning in, to be weak, applied to the Woman; the sculking, writhing, or shrinking the Body hither, thither, to be a Flatterer, like the sawning Dog; leaning on the the Right-side in the going, to be a Cynick, applied to the excessive Appearances; the Eyes quick moving, to be greedy, and quick catchers, applied to the Hawk; the Eys quick and often moving with a steddiness of

the Body, to be witty, and of a ready Understanding, applied to the Condition of the Passion. The Pace slow and long, to be witty, yet weak. The Pace long and quick, to be long, yet foolish. The Pace short and quick, to be foolish, and weak of Strength. The Shoulders bending forward in going, to be high-minded.

*Of the Personage and Stature.*

**S**UCH as are high of Personage, of a hot and dry Quality, to be witty and ready to conceive: Big of Personage, and of a cold and moist Quality, to be dull of Capacity, of the contrary Cause: The Personage evil-fashioned and tall of Stature, to be dull of Capacity, and evil-conditioned, applied to the Form: The Person of a comely Personage, and mean of Stature, to be witty and modest-conditioned, applied to the natural Cause: Such as are of a very small Personage, to be quick-witted, and prompt in attaining any Matter of the natural Cause: Such as are very big of Personage, of dull Capacity, and thereof hardly conceiving of the contrary Cause, after *Aristotle*: Small of Personage, and of a hot and dry Quality, cholerick, to be apt, readily to conceive, and to judge or discern any Matter rightly: Small of Personage, and a cold and moist Quality, to be apt to conceive, and readily to discern, of the contrary Cause.

*The Signification of MOLES.*

**I**F either Man or Woman shall have a Mole on the place right against the Heart, it doth denote them undoubtedly to be wicked.

If a Mole be seen on the Man or Woman's Belly, doth demonstrate that he or she shall be a great Feeder or Glutton.

If a Mole in either Man or Woman, shall appear on the place right against the Spleen, doth signify that he or she shall be much passionated, and oftentimes sick.

If either Man or Woman shall have a Mole in the bottom of the Belly, doth argue much Debility, and to be often sick.

If a Mole either in Man or Woman shall be seen near the Privy place, denotes unspeakable and frownsness, and unsatiate co acting.

If a Man or Woman hath a Mole on the 23 u. 2 rpr. 2 be in 2 m. it self, argueth the begetting of Male Children, and the Woman, Female-Children.

If a Mole shall appear on that Party, about 33 u 3 rpr. be in 2 m. in the Man or Woman, denoteth great encrease of Riches.

If a Man shall have a Mole on the Knee, he shall then certainly obtain a comely and wealthy Wife.

And if that the Woman shall have a Mole on the right Knee, signifieth her to be honest and virtuous; if on the left, then she shall enjoy many Children.

If a Man shall have a Mole on the Ankle of the Foot, it denoteth that he shall take upon him the Woman's Part.

If a Woman have a Mole on the Ankle, she shall take upon her the Man's Part.

If the Man or Woman shall have a Mole on the Foot, it denoteth good-luck, and enjoyment of many Children.

Likewise (this is to be very much observed) That the Noses of Moles seen on the right-side, either of Man or Woman, evermore denoteth Hone-

fty, and great store of Riches ; but on the left side, to be harm'd with Calamities, and continually poor.

If a Man shall have a Mole on the Forehead, doth vindicate that he shall possess much Wealth and Riches.

The Woman having a Mole on the Forehead, demonstrates that she shall either govern, or else come to an high Dignity.

If a Man shall have a Mole about the Over-brow, that doth argue that he shall couple and join in Marriage, both with honest, wealthy, and vertuous Women.

If a Woman have a Mole in the same place, it doth denote that she shall join in Marriage both with a rich, fair, and comely Person.

If the Man shall have a Mole on the Over-brow, then let such a Person refrain from Marriage altogether, or all his life-time : For that such a Person (if he marry) shall have five Wives in his life-time.

Also the Woman having a Mole in the same place to have so many Husbands (as the Man hath Wives) in her life-time. *Melampus* writeth.

If a Man have a Mole on the Nose somewhat ruddy, and another the like in the Privy-place, doth vindicate that such a Person is overmuch given to the Venereal Act.

Also the like Mole seen either on the Nose or Eye of the Woman, and that she hath the like on the Privy-place, doth signify the same that is before spoken of the Man.

If a Man shall have a Mole overthwart the Nose, doth denote that he shall wander hither and thither, through Countries and Cities.

A Mole the like standing on the Woman's Nose, doth portend that she shall travel on Foot through sundry Countries, and that she hath the like Mole besides on the Privy-place.

If



If a Man hath a Mole on the Gullet or Throat, doth demonstrate that he shall become very rich.

If the Woman hath a Mole on the nether Jaw, doth vindicate that she shall lead her Life in sorrow and pain of the Body, because she hath that within her Body which shall hinder her from the attaining and bearing of Children; If a Man shall have the Form of a Mole on his Tongue, doth demonstrate that he shall marry with a rich and beautiful Woman.

If either Man or Woman shall have a Mole on any of the Lip, doth portend that he or she be a great Feeder and a Glutton.

If a Man shall have a Mole on the Chin, doth argue that he shall be rich both in the substance of Money and Possession.

Also a Woman having a Mole on the same place, doth foretel that she shall come to the like Wealth as the Man, and that she hath besides the same, like a Mole aloft, or against the Milt.

If a Man shall have a Mole in any of the Ears, doth argue that he shall be rich and much revered and spoken of.

If the Woman shall have the same, and that in the like place, doth denote the same good-hap and Fortune to her; and that besides she hath the like Mole placed on the Thigh or Hams.

If either Man or Woman have a Mole on the Neck, doth promise that he shall become very rich.

If the Man shall have a Mole in a manner behind the Neck, doth demonstrate that he shall be beheaded except God (through earnest Prayer) prevent the same.

If as well the Man as the Woman shall have a Mole on the Loins, doth demonstrate a weak and poor Kindred, and to be always needy.



If on the Soulders of the Man shall be seen a Mole, doth signify Imprisonment, and sorrow of the Mind.

If the Man shall have (as is abovesaid) a Mole on the Throat, it doth promise that he shall marry both with a beautiful and rich Woman.

If a Woman shall have a Mole on the same place, doth signify that she shall also marry both with a wealthy, and very fair, or comely Man.

If either in the man or woman's Hand shall a Mole appear, doth denote the prosperous good Luck, and enjoyment of Children.

If either the man or woman shall have a Mole on the Breast, doth threaten that he or she shall be much harmed by Poverty.



*Hereafter followeth the Wheel of Fortune approved and confirmed by Science and Reason of Pythagoras, the most excellent Philosopher; by which you may know most Things that you can demand.*

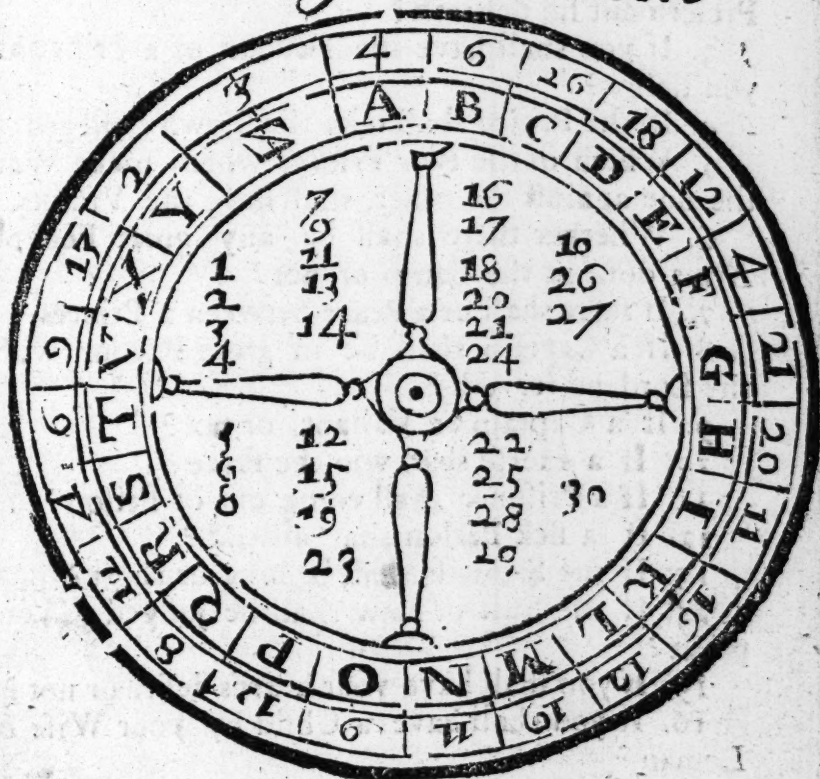
*The Description of the Wheel of Fortune.*

**A**N D to the end you may the better understand the Wheel of *Pythagoras*, and the Resolution of the Questions which you would propound, you must first chuse a Number as you best fancy, so that it exceeds not 30. This done, take the Number of the Day, as you shall find set down, and take the Number of the Circle of the Wheel which is over the Letters, which Letters must be

the

the beginning of your Name, then gather the Numbers into one Sum, which you must divide by 30; and what remains look in the Body of the Wheel for, and if you find it in the Upper-part of the Wheel, it will come to pass, if in the nether, the contrary.

# *Pithagoras Wheele*



Likewise, to know if one shall enjoy their Love or not: Take the Number of the first Letter of your Name, the Number of the Planer, and of the Day

Day of the Week, all these put together, and divide them by 30, if it be above, it will come to your Mind, and if below, to the contrary; and mind that Number, in the which exceed not 30.

*The Chances or Demands which may be made or propounded in the Wheel of Fortune.*

1. **W**Whether you shall obtain the Favour of the Person you desire?
2. Whether your Master shall attain to the Preferment he desireth?
3. If you shall have the Favour of a Prince as you desire?
4. If the Prince shall take the Town Besieged?
5. Which of the two Princes which make War the one against the other, shall have the Victory?
6. Whether there shall be any great Feat of Arms done in the Camp or not?
7. If there shall be a Peace between 2 Princes?
8. If a Captain shall be in great Favour with the Lord he serveth?
9. If a Captain be Valiant, or not?
10. If a Horse shall win the Race?
11. If a Prisoner shall come out of Prison?
12. If a sick Person shall amend?
13. If the Sicknesse shall be long or short?
14. If the Suit of Law shall be judged to your profit?
15. If you shall have your heart's desire or not?
16. If you shall have a Child by your Wife or Leman?
17. If a Woman with Child shall have a Son or Daughter?
18. If a Child shall be fortunate or unfortunate in the World?
19. If a Thing stoln will be recovered again?
20. If it shall be a plentiful Year?

21. If it be good to take a Voyage in Hand ?
22. If it be good to occupy Merchandize ?
23. If it be good to take a Wife ?
24. If a Friend's Ship shall take good Effect ?
25. If a Man shall be fortunate in his House ?
26. If a Person shall be always rich or poor ?

And thus you may do of all other Demands whereof you would be resolved.

And to the end you may the better understand this Wheel of *Pythagoras*, and the Resolution of the Demand which you would propound, you must first of all chuse you a Number, what you list, at your Discretion, as 12, 13, 15, or any other Number more, or less: This being done, take the Number of the Day, as you shall find hereafter, all set in order; and then take the Number which ye shall find in the Wheel upon the first Letter of your Name. As for Example; If your Name be *Anthony*, you must take *A*, and the Number which is over it; all which things you shall find put in order in the Wheel, and gather all those Numbers into one Sum, which ye shall divide by 30, reserving the rest: As for Example; If your total Number do amount to 134, divide that by 30, and there will 14 remain, which number you must search in the Wheel, and if you find it in the upper Half, your Matter shall be evil: And thus may you know all that you desire to know.

And if you would know whether you shall enjoy your Love, or not, take the Number of the first Letter of your Name, the Number of the Planet, and of the Day of the Week, and all the Numbers ye shall put together, and then divide them by 30, as you did before, and take your Remainder, and seek in the Wheel, and you shall find it; and then  
if

if it be in the upper half, you shall have your Request, and if in the nether part, it is the contrary.

And thus you may do of all other things which you would know: you must consider, that the Numbers in the Wheel pass not 30, as you shall find them beginning with 1, 2, 3. and 4, consecutively to 30. In the Wheel you may see.

*To know whether a Person do tell the Truth or not.*

**Y**OU must write his or her Name in Latin, that you would prove this practice by, and likewise the Name of that Day they told you the Tale, and unto each of these Letters the Number thereunto belonging, as you shall see by the Alphabet following, and put all those Numbers into one total Sum, and add thereunto 26, and then divide the whole total Sum by 7, and then if the remainder be even, the Person hath not told you the Truth; but if it be uneven, they have told you the Truth.

A	B	C	D	E	F	G	H
10	2	20	4	14	6	16	7
I	K	L	M	N	O	P	Q
18	11	11	12	4	14	6	16
R	S	T	V	X	Y	Z	
8	1	10	2	2	4	14	

*To know whether the Husband or Wife shall die first.*

**T**O know and understand the Resolution of this Question, you must write the proper Names both of the Man and the Woman in Latin, and put to each Letter in them, the Number of it belonging, as you found it in the Alphabet before, and putting all these Numbers into the total Sum, divide them by 7, and then if the Remainder be even, the Woman shall die first; and if it be uneven the Man shall die first.



To know if a Woman be with Child, whether she shall have a Boy or a Girl.

**W**Rite the proper Names of the Father and Mother, and of the Month that she conceived with Child, and adding likewise all the Numbers of those Letters together, divide them by 7, and then if the Remainder be even, it will be a Girl; if uneven, it will be a Boy.

To know if a Child new-born shall live or die.

**W**Rite the proper Names of the Father, and of the Mother, and of the Day that the Child was born, and put to each Letter his Number, as he did before, and unto the the total Sum, being collected together, put 25, and then divide the whole total by 7, and then if the Remainder be even, the Child shall die by and by 0, and if it be uneven it shall live.

To know whether a Wife be Honest, or Dishonest.

**W**Rite the Name of the Wife, and of the Mother, and put the Number unto each Letter, as is aforesaid, and unto the total Sum put 15, and divide it by 9, and then if the Remainder be uneven, she is dishonest.

You must gently write the proper Name in Latin according to the true Orthography.

To know what Planet hath Dominion in the Nativity of any Person.

1	2	3	4	5	6	7	8
A	B	C	D	E	F	G	H
9	0	20	0	40	50	60	70
I	K	L	M	N	O	P	Q
80	90	100	200	300	400	500	
R	S	T	V	X	Y	Z	
							Taxo

**T**AKE the Numbers of every Letter of the proper Names in Latin, of the Party you desire to know, and of his or her Father or Mother, by the Alphabet abovesaid, then add all the said Numbers into one total Sum; then divide the same by 9, and then if one or four remain, it sheweth the Planet ☉ to have Dominion. If 2 or 7 the ☿. If 3, ♃. If 5, ♀. If 6, ♁. If 8, ♄. If 9, ♂. In like manner is known under which of the 12 Cœlestial Signs any Person is born: To try the same, sum together the Persons Names, his Father and Mother's Names aforesaid, and divide the same totally by 12, then if 1 remain, it signifies ♏. If 2, ♐. 3, ♑. 4, ♒. 5, ♓. 6, ♈. 7, ♉. 8, ♊. 9, ♋. 10, ♌. 11, ♍. 12, ♎.

*The Number of the Planets and their Characters.*

55. Saturnus: ♄	78. Jupiter: ♃	39. Mars: ♂	34. Sol. ☉	45. Venus: ♀
114: Mercurius ☿			45. Luna. ☾	

*The Number of the Days in the Week.*

106. Sunday, ☉	51. Monday, ☾	52. Tuesday, ♂	103. Wednesday, ♀
31. Thursday, ♃	68. Friday, ♀	45. Saturday, ♄	

*FINIS.*

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